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HEAVENLY ARCANA

VOL. XVII

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1756

Rotch Edition

VOL. XVII

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MATTHÆW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

Volume XVII., of this edition, unfolds

The Internal Sense of Chapters XXV.–XXVIII. of Exodus, which contain the Divine Ordinances Respecting the Tabernacle, by which were Represented the Several Heavens, and Respecting the Inauguration of the Priesthood. by which was Represented the Operation of the Divine Human of the Lord Therein.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

EXODUS.

CHAPTER TWENTY-FIFTH.

THE DOCTRINE OF CHARITY AND FAITH.

9443. We must now speak of the remission of sins.

9444. The sins which a man does are enrooted in and make his very life. Therefore no one is liberated from them unless he receives new life from the Lord, which is effected by regeneration.

9445. That man cannot do good nor think truth from himself, but from the Lord, is evident in John: *A man can do nothing, except it have been given him from heaven* (iii. 27). *He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing* (xv. 5). From this it is plain that no one can lead any one away from sins, thus remit them, but the Lord alone.

9446. The Lord continually flows in with man with the good of love and with the truths of faith; but these are received differently, not the same by one as by another. By those who are regenerated they are received well, but ill by those who do not suffer themselves to be regenerated.

9447. Those who are regenerated are continually held by the Lord in the good of faith and love, and are then kept from evils and falsities. Those, however, who do not suffer themselves to be regenerated by the Lord are also kept

from evil and held in good, inasmuch as good and truth flow in from the Lord continually with every man; but infernal loves, which are the loves of self and the world, in which they are, stand in the way and turn the inflow of good into evil and of truth into falsity.

9448. From this it is evident what is the remission of sins: to be able to be held by the Lord in the good of love and the truths of faith, and to be kept from evils and falsities, is the remission of sins; and then to shun evil and falsity and to be averse to them is penitence. But these are not given except with those who have received new life from the Lord through regeneration, since they belong to the new life.

9449. The signs that sins are remitted are the following. They perceive enjoyment in worshipping God for the sake of God, in serving the neighbor for the sake of the neighbor, thus in doing good for the sake of good, and in believing truth for truth's sake. They are unwilling to claim merit by anything of charity and faith. They shun and are averse to evils, such as enmities, hatreds, revenges, unmercifulness, adulteries — in a word, all things contrary to God and the neighbor.

9450. The signs on the other hand that sins are not remitted are the following. They worship God not for the sake of God, and serve the neighbor not for the sake of the neighbor; thus they do good and speak truth not for the sake of good and truth, but for the sake of self and the world. They wish to claim merit by their deeds; they despise others in comparison with themselves; they perceive enjoyment in evils, as in enmities, in hatred, in revenge, in cruelty, in adulteries; and they scorn the holy things of the church and in heart deny them.

9451. Sins are believed to be wiped away, even as filth is washed away by water, when they are remitted; but they still remain with man. That they are said to be wiped away is from the appearance, when man is kept from them.

9452. The Lord out of Divine mercy regenerates man, and this is effected from his infancy even to the end of his life in the world and afterward for ever. Thus out of Divine mercy He leads man away from evils and falsities and leads him to truths of faith and goods of love, and then He holds him in these. And afterward out of Divine mercy He takes him up unto Himself in heaven and renders him happy. This is what is meant by the remission of sins out of mercy. They who believe that sins are remitted in any other way, are altogether deceived, for it would be of unmercifulness to see a multitude of men in the hells and not save them, if it could have been brought about otherwise, when yet the Lord is mercy itself and wills not the death of any one, but that he live.

9453. They, therefore, who do not suffer themselves to be regenerated and thus to be withheld from evils and falsities, put away from them and reject these mercies of the Lord. Hence it is one's own fault that he cannot be saved.

9454. This is what is meant in John : *As many as received Him, to them gave He power to be sons of God, to them that believe on His name: which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13). Born of bloods are they who are opposed to the goods of faith and of charity; born of the will of the flesh are they who are in evils from the loves of self and of the world; born of the will of man are they who are in falsities thence derived; to be born of God is to be regenerated. That no one can come into heaven unless he be regenerated is taught in the same : *Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God* (John iii. 3, 5). To be born of water is by means of the truth of faith, and to be born of the spirit is by means of the good of love. From this now it may be evident who are they whose sins are remitted and who are they whose sins are not remitted.

CHAPTER XXV.

1. And Jehovah spake unto Moses, saying,
2. Speak unto the sons of Israel, and let them take for Me an offering: from with every man whom his heart hath moved willingly ye shall take My offering.
3. And this is the offering which ye shall take from with them; gold, and silver, and brass;
4. And blue, and purple, and scarlet double-dyed, and fine linen, and goats' wool;
5. And skins of red rams, and badgers' skins, and shittim wood;
6. Oil for the light, spices for the oil of anointing, and for the incense of spices;
7. Stones of onyx, and stones for filling, for the ephod, and for the breastplate.
8. And let them make for Me a sanctuary; that I may dwell in the midst of them.
9. According to all that I shew thee, the pattern of the dwelling, and the pattern of all the vessels thereof, even so shall ye make it.
10. And let them make an ark of shittim wood: two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a rim of gold round about.
12. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it.
13. And thou shalt make staves of shittim wood, and overlay them with gold.
14. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark withal.

15. The staves shall be in the rings of the ark: they shall not be removed from it.

16. And thou shalt put into the ark the Testimony which I shall give thee.

17. And thou shalt make a mercy-seat of pure gold: two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

18. And thou shalt make two cherubim; of beaten gold shalt thou make them, at the two ends of the mercy-seat.

19. And make one cherub at the one end, and one cherub at the other end: out of the mercy-seat shall ye make the cherubim on the two ends thereof.

20. And the cherubim shall be spreading out their wings upward, covering with their wings over the mercy-seat, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be.

21. And thou shalt put the mercy-seat upon the ark from above; and in the ark thou shalt put the Testimony that I shall give thee.

22. And there I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim which are over the ark of the Testimony, of all that which I shall command thee for the sons of Israel.

23. And thou shalt make a table of shittim wood: two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24. And thou shalt overlay it with pure gold, and make thereto a rim of gold round about.

25. And thou shalt make unto it a border of a hand-breadth round about, and thou shalt make a rim of gold to the border thereof round about.

26. And thou shalt make for it four rings of gold, and put the rings upon the four corners that are to the four feet thereof.

27. Close by the border shall the rings be, for places for the staves to bear the table.

28. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be borne with them.

29. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, with which it shall be covered: of pure gold shalt thou make them.

30. And thou shalt set upon the table the bread of Presence before My faces alway.

31. And thou shalt make a candlestick of pure gold: beaten shall the candlestick be made, its shank and its branch; its cups, its pomegranates, and its flowers, shall be out of it:

32. And there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

33. Three cups almond-shaped in one branch, a pomegranate and a flower; and three cups almond-shaped in the other branch, a pomegranate and a flower: so for the six branches going out of the candlestick:

34. And in the candlestick four cups almond-shaped, the pomegranates thereof, and the flowers thereof:

35. And a pomegranate under two branches out of it, and a pomegranate under two branches out of it, and a pomegranate under two branches out of it, for the six branches going out of the candlestick.

36. Their pomegranates and their branches shall be out of it: all of it one beaten [work] of pure gold.

37. And thou shalt make the lamps thereof, seven: and he shall cause the lamps thereof to go up, to give light over against the faces of it.

38. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

39. Of a talent of pure gold shalt thou make it, with all these vessels.

40. And see that thou make them after their pattern, which thou hast been made to see in the mount.

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9455. In this chapter are described the offerings for the tabernacle, for the tables therein, also for the garments of Aaron; and likewise the construction of the ark, of the table for the bread, and of the candlestick; by which were represented the heavens where the Lord is and all the celestial and spiritual things which are from the Lord therein. By the dwelling, or tabernacle, was represented heaven itself, by the ark in it the inmost heaven, by the Testimony or the law in the ark the Lord, by the bread of Presence upon the table and by the candlestick celestial things, and by the garments of Aaron spiritual things, which are from the Lord in the heavens.

INTERNAL SENSE.

9456. Verses 1, 2. *And Jehovah spake unto Moses, saying, Speak unto the sons of Israel, and let them take for Me an offering: from with every man whom his heart hath moved willingly ye shall take My offering.* "And Jehovah spake unto Moses, saying" signifies instruction concerning the holy things of heaven which were to be represented; "Speak unto the sons of Israel" signifies the representative church; "and let them take for Me an offering" signifies the interior things of worship which were to be represented and which are the things that were required; "from with every man whom his heart hath moved willingly" signifies that all things should be from love and thus from freedom; "ye shall take My offering" signifies the things required for worship.

9457. *And Jehovah spake unto Moses, saying.* That

this signifies instruction concerning the holy things of heaven which were to be represented, is evident from the things that follow; for by what Jehovah spake unto Moses are signified the holy things of heaven which were to be represented. For among the Israelitish people was instituted a church, in which were to be presented representatively in external form celestial things which are of the good of love and spiritual things which are of the good and truth of faith, such as are in heaven, and such as must be in the church. From this it is evident that by Jehovah spake, is signified instruction concerning the holy things of heaven which were to be represented. Inasmuch as the things that follow are representative of celestial and spiritual things which are in the heavens from the Lord, it shall therefore be told what a representative church is, and
2 why it was established. There are three heavens, the inmost or third, the middle or second, and the outmost or first. In the inmost heaven the good of love to the Lord reigns, in the middle heaven the good of charity toward the neighbor reigns, and in the outmost are represented those things which are thought, said, and have an existence in the middle and inmost heavens. The representatives which are in that heaven are innumerable, such as paradises, gardens, forests, fields, plains; also cities, palaces, houses; and likewise flocks and herds, also animals and birds of many kinds, besides numberless other things. These things appear before the eyes of angelic spirits there more clearly than similar things appear in the light of midday on earth; and, what is wonderful, it is apperceived
3 also what they signify. Such things appeared also to the prophets when their interior sight, which is the sight of the spirit, was opened — as horses to Zechariah (vi. 1–8); animals which were cherubim, and afterward the new temple with all the things belonging to it, to Ezekiel (chaps. i., ix., x., xl.–xlviii.); a candlestick, thrones, animals which were also cherubim, horses, the new Jerusalem, and many

other things, to John, as described in the Apocalypse; in like manner horses and chariots of fire to the young man of Elisha (2 Kings vi. 17). Things like these appear constantly in heaven before the eyes of spirits and angels, and they are natural forms, in which the internal things of heaven terminate, and in which they are portrayed and are thereby presented visible before the very eyes. These 4
things are representations. A church is therefore representative when the internal holy things which are of love and faith from the Lord and to the Lord are presented by visible forms in the world — as in this chapter and in the following by the ark, the mercy-seat, the cherubim, the tables there, the candlestick, and the other things of the tabernacle. For this tabernacle was so constructed as to represent the three heavens and all things therein; and the ark, in which was the Testimony, the inmost heaven and the Lord Himself therein. Wherefore its form was shown to Moses in the mount, Jehovah then saying that they should make for Him a sanctuary, and He would dwell in the midst of them (verse 8). Every one possessing some power of thinking interiorly may perceive that Jehovah could not dwell in a tent, but that He dwells in heaven; and that this tent could not be called a sanctuary, unless it referred to heaven and to celestial and spiritual things therein. Let every one think with himself what it would have been for Jehovah, the Creator of heaven and earth, to dwell in a small dwelling made of wood, overlaid with gold and surrounded with curtains; unless heaven and the things of heaven had been therein represented in form. For the 5
things that are represented in form appear indeed in a like form in the lowest or first heaven before the spirits who are there, but in the higher heavens are perceived the internal things which are represented, and which are, as already said, the celestial things of love to the Lord, and the spiritual things of faith in the Lord. Such were the things which filled heaven when Moses and the people were in a holy

external, and adored this tent as the habitation of Jehovah Himself. From this it is plain what a representative is, and also that by it heaven was present with man, and thus
6 the Lord. Therefore when the Ancient Church ceased, a representative church was instituted with the Israelitish people, in order that through such representatives there might be conjunction of heaven, and thus of the Lord, with the human race; for without conjunction of the Lord through heaven, man would perish, since from that conjunction he has his life. These representatives, however, were only external means of conjunction, with which the Lord miraculously conjoined heaven (see n. 4311). But when conjunction by these things also perished, then the Lord came into the world and laid open the internal things themselves that were represented, which are of love and faith in Him. These internal things now conjoin; but the only medium of conjunction at the present day is still the Word; since it has been so written that each and all things therein correspond, and thus represent and signify Divine things which are in the heavens.

9458. *Speak unto the sons of Israel.* That this signifies the representative church, is evident from the representation of the sons of Israel, as the church, specifically the spiritual church (see n. 8805, 9340), but here the representative church, because such things are treated of as represented the holy things of the church and of heaven, namely, the ark, the mercy-seat, the cherubim, the table upon which was the bread of Presence, the candlestick, and in following chapters the tabernacle, the garments of Aaron, the altar and sacrifices, all which things were representative. That the spiritual church is signified by the sons of Israel is because it was represented by them. But that with that people a representative church could not be instituted, but only the representative of a church, may be seen above (n. 4281, 4288, 4311, 4444, 4500, 6304, 7048, 9320).

9459. *And let them take for Me an offering.* That hereby are signified the interior things of worship which were to be represented and which are the things required, is evident from the signification of an offering, as the things required for worship, here the interior things which were to be represented; for such are signified by the things that were collected for the tent, for the tables, and for the candlestick, also for the garments of Aaron, namely, gold, silver, brass, blue, purple, scarlet double-dyed, fine linen, goats' wool, and many other things — as is evident from their signification shown in what follows.

9460. *From with every man whom his heart hath moved willingly.* That this signifies that all things should be from love, and thus from freedom, is evident from the signification of whom his heart hath moved willingly, as from freedom. That it is from love, is because all freedom is of love, for that which man does from love he does from freedom. That the heart stands for what is of the love because of the will, may be seen above (n. 7542, 8910, 9050, 9113, 9300), also that all freedom is of love or of affection (see n. 2870–2893, 3158, 9096), and that worship therefore must be from freedom (n. 1947, 2880, 2881, 7349).

9461. *Ye shall take My offering.* That this signifies the things required for worship, is evident from the signification of the offering, as the interior things of worship which were to be represented and which are what are required — of which above (n. 9459).

9462. Verses 3–7. *And this is the offering which ye shall take from with them; gold, and silver, and brass; and blue, and purple, and scarlet double-dyed, and fine linen, and goats' wool; and skins of red rams, and badgers' skins, and shittim wood; oil for the light, spices for the oil of anointing, and for the incense of spices; stones of onyx, and stones for filling, for the ephod, and for the breastplate.* "And this is the offering which ye shall take from with them" signifies that these things shall be wholly required;

"gold, and silver" signifies good and truth in general; "and brass" signifies external good; "and blue" signifies celestial love of truth; "and purple" signifies celestial love of good; "and scarlet double-dyed" signifies mutual love; "and fine linen" signifies truth therefrom; "and goats' wool" signifies good therefrom; "and skins of red rams, and badgers' skins" signifies external truths and goods by which they are contained; "and shittim wood" signifies goods of merit which are from the Lord, and thus of the Lord alone; "oil for the light" signifies internal good which is in mutual love and charity; "spices for the oil of anointing" signifies internal truths which are of the good inaugurating; "and for the incense of spices" signifies for grateful perception; "stones of onyx, and stones for filling" signifies spiritual truths and goods in general; "for the ephod, and for the breastplate" signifies which should be for a covering for external and internal celestial things.

9463. *And this is the offering which ye shall take from with them.* That this signifies that these things shall be wholly required, is evident from the signification of the offering, as the things required — as above (n. 9459, 9461). That it means that they should be wholly required is because it is here said a third time, and repetition implies necessity.

9464. *Gold, and silver.* That this signifies internal good and truth in general, is evident from the signification of gold as good, and of silver as truth (see n. 113, 1551, 1552, 2954, 5658, 6112, 6914, 6917, 8932). That internal good and truth are meant is because by brass, which follows, is signified external good.

9465. *And brass.* That this signifies external good is evident from the signification of brass, as natural good, or what is the same thing, external good (see n. 425, 1551). External good is the good of the external or natural man, but internal good is the good of the internal or spiritual man.

9466. *And blue.* That this signifies celestial love of truth, is evident from the signification of blue [*hyacinthinum*], as celestial love of truth. That blue has this signification, is because it is of a heavenly color, and because by that color is signified truth from a celestial origin, which is truth from the good of love to the Lord. This good reigns in the inmost heaven, and in the middle or second heaven it presents a purple and blue color; good itself presents a purple color, and truth therefrom a blue color. For in the other life, and in heaven itself, there appear most beautiful colors, all taking their origin from good and truth. For the sphere of affections for good and truth is presented before the eyes of angels and of spirits even sensibly by colors, and special things by variously colored objects; they are presented also to the nostrils by odors. For everything celestial, which is of good, and everything spiritual, which is of truth, is represented in the lower heavens by such things as appear in nature, and thus they are represented even to the external senses of the spirits and angels there. The reason why the spheres of affection for good and truth are presented visibly by colors, is, that colors are modifications of heavenly light, and thus of intelligence and wisdom (see n. 4530, 4677, 4742, 4922). This then is the reason why 2
among the things that were collected for the tabernacle and for the garments of Aaron were blue, purple, scarlet double-dyed, and skins of red rams; for by the tabernacle was represented the heaven of the Lord, and by the things of which it was constructed and woven together were represented celestial and spiritual things which are of good and truth; in like manner by the garments of Aaron (n. 9457). This is the reason why the veil, within which was the ark of the testimony, was woven of blue, of purple, of scarlet double-dyed, and of fine linen (Exod. xxvi. 31); in like manner the covering for the door of the tent (verse 36), and likewise the covering of the gate of the court (xxvii. 16); also why the loops upon the edge of the curtain were

of blue (xxvi. 4). Therefore also it was that the ephod was of gold, blue, purple, scarlet double-dyed, and fine linen, all interwoven, and likewise the breastplate of judg-
3 ment (xxviii. 6, 15). By blue is signified celestial love of truth, and by garments of blue knowledges of truth from that love, in Ezekiel: *Fine linen with broidered work from Egypt was thy spreading, that it might be to thee for an ensign; blue and purple from the isles of Elishah were thy covering. . . .* [*These were*] *thy traders in perfect things, in bales of blue and broidered work, and in chests of rich apparel* (xxvii. 7, 24) — speaking of Tyre, by which are signified knowledges of truth and good (n. 1201); knowledge and intelligence thence are described by broidered work from Egypt, and by blue and purple from the isles of Elishah; broidered work from Egypt being external knowledge of truth, blue and purple from the isles of Elishah
4 being intelligence of truth and good. Again, in the same prophet: *Two women, the daughters of one mother, committed whoredoms in Egypt in their youth . . . Oholah and Oholibah. . . . Oholah played the harlot under Me; and she doted on . . . the Assyrians her neighbors, which were clothed with blue, commanders and leaders . . . horsemen riding upon horses* (xxiii. 2–6). Oholah is Samaria, and Oholibah is Jerusalem (verse 4). Samaria here is the spiritual church perverted; committing whoredom in Egypt is falsifying truths by external knowledges; doting on the Assyrians her neighbors is loving reasonings therefrom; being clothed with blue means appearances of truth, drawn from good, because from the literal sense of the Word per-
5 versely interpreted. In like manner in Jeremiah: *Silver beaten out is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the refiner; blue and purple for their clothing; they are all the work of the wise* (x. 9) — speaking of the idols of the house of Israel, by which are signified false doctrinals confirmed from the external sense of the Word wrongly interpreted (see

n. 9424) ; the work of the artificer and of the hands of the refiner, also they are all the work of the wise, means that it was from self-intelligence ; silver from Tarshish and gold from Uphaz are truth and good which appear so in the external form, because from the Word ; in like manner the blue and purple, which were their clothing. And in John : 6 *I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of blue and of brimstone. By these . . . was the third part of men killed* (Apoc. ix. 17, 18) — where horses and they that sat on them stand for inverted and perverted understanding of truth ; breastplates as of fire, of blue and of brimstone, for the defence of falsities which flow from the evils of diabolical loves. Here therefore fire stands for the infernal love of evil, and blue for the infernal love of falsity, thus in an opposite sense ; for most expressions in the Word have also an opposite meaning.

9467. *And purple.* That this signifies celestial love of good is evident from the signification of purple, as celestial love of good. The reason why this is signified by purple is that by the color red is signified the good of celestial love. For there are two fundamental colors from which the rest are derived, the color red and the color white. The color red signifies good which is of love, and the color white signifies truth which is of faith. That the color red signifies good which is of love, is because it emanates from fire, and fire is the good of love ; and the color white signifies truth which is of faith, because it emanates from light, and light is the truth of faith. That fire is the good of love may be seen above (n. 5215, 6314, 6832, 6834, 6849, 7324, 9434) ; also that light is the truth of faith (n. 2776, 3195, 3636, 3643, 3993, 4302, 4413, 4415, 5400, 8644, 8707, 8861, 9399, 9407) ; and that red is the good of love (n. 3300), and white the truth of faith (n. 3993, 4007, 5319). From 2 this it is plain what the remaining colors signify ; for so far as they draw from red they signify the good of love, and so

far as they draw from white they signify the truth of faith; for all the colors which appear in heaven are modifications of heavenly light and flame upon these two planes. For heavenly light is real, and in itself is Divine truth proceeding from the Divine good of the Lord; wherefore the modifications of that light and flame are variegations of truth
3 and good, and thus of intelligence and wisdom. From this it may be evident why the veils and curtains of the tent, and also the garments of Aaron, were to be woven of blue, purple, scarlet double-dyed, and of fine linen (Exod. xxvi. 1, 31, 36; xxvii. 16; xxviii. 6, 15) — namely, that by those things might be represented celestial things which are of good and spiritual things which are of truth — of which in
4 what follows. Good from a celestial origin is also signified by purple, in Ezekiel: *Fine linen with broidered work from Egypt was thy spreading, blue and purple from the isles of Elishah was thy covering* (xxvii. 7) — speaking of Tyre, by which are signified knowledges of truth and good; blue and purple for a covering mean knowledges of truth and good
5 from a celestial origin. Like things are signified by purple and fine linen in Luke: *There was a certain rich man, and he was clothed in purple and fine linen, living in mirth and splendor every day* (xvi. 19). By this rich man was meant in the internal sense the Jewish nation and the church among them, which was called rich from the knowledges of good and truth from the Word they possessed; garments of purple and fine linen are those knowledges, garments of purple knowledges of good, and garments of fine linen knowledges of truth, both from a heavenly origin, because from the Divine. The like is also signified by purple in the Apocalypse: *A woman sitting upon a scarlet-colored beast . . . arrayed in purple and scarlet* (xvii. 3, 4) — describing Babylon, by which is signified the church wherein the holy things of the Word are applied to profane uses, that is, to obtaining dominion in heaven and on earth, thus dominion from the infernal love of self and the world.

9468. *And scarlet double-dyed.* That this signifies mutual love is evident from the signification of scarlet and double-dyed, as celestial truth, which is the same with the good of mutual love. There are two kingdoms into which the angelic heaven is distinguished, the celestial kingdom and the spiritual kingdom; in each there is an internal and an external. The internal in the celestial kingdom is the good of love to the Lord, and the external is the good of mutual love. It is this latter good which is signified by scarlet double-dyed; by scarlet the good itself, and by double-dyed its truth. But in the spiritual kingdom the internal is the good of charity toward the neighbor, and the external is the good of obedience from faith. That scarlet double-dyed signifies the good of mutual love and its truth, is from its appearance in the other life; for when the sphere of that good and truth is presented visibly in the lowest heaven, it then appears of a scarlet color; since what flows down from the celestial heaven and appears beneath, takes its color from what is flamy, and beneath becomes scarlet from the shining whiteness of the light of the middle heaven, through which it passes. Hence it is that scarlet double-dyed was employed among other colors on the curtains of the dwelling (Exod. xxvi. 1); on the veil before the ark (Exod. xxvi. 31); on the covering for the door of the tent (Exod. xxvi. 36); on the covering at the gate of the court (Exod. xxvii. 16); on the ephod (Exod. xxviii. 6); on the belt (Exod. xxviii. 8); on the breastplate of judgment (Exod. xxviii. 15); and on the borders of the robe of the ephod (Exod. xxviii. 33). That scarlet double-dyed signi- 2
fies the good of mutual love, which is the external good of the celestial kingdom or church, is plain from this, that a cloth of scarlet double-dyed was to be spread over the table on which was the bread of Presence, and that it was to be covered next with a covering of badgers' skins (Num. iv. 8). For the inmost things, which are of the celestial kingdom or church, were signified by the things that were on the

table, especially by the bread; but exterior things by the coverings. From this also it is that the things which were to be collected are enumerated in such an order, namely, the inmost things first, which were blue and purple; the more outward things in the second place, which were scarlet double-dyed, fine linen, and goats' wool; and lastly the outermost things, which were skins of red rams and badgers'
3 skins; and similarly in all that follows. Inasmuch as external celestial good and its truth are signified by scarlet double-dyed, therefore the Word as to the external sense and the doctrinal therefrom, is expressed by this color, for the reason that the Word is Divine truth proceeding from the Divine good of the Lord, and this appears as a flamy light in the inmost heaven and as a shining white light in the middle heaven. The Word and the doctrinal from the Word are represented in this manner in the Second Book of Samuel: *David lamented a lamentation over Saul and over Jonathan; and he bade them teach the sons of Judah the bow. . . . Ye daughters of Israel, weep over Saul, who clothed you in double-dyed raiment with delights, who put ornaments of gold upon your apparel* (i. 17, 18,
4 24) — where clothing in what is double-dyed means instruction concerning truths which are of the good of mutual love, thus concerning truths from a celestial origin. The subject in that prophecy is the doctrine of faith separated from the doctrine of love and charity — namely, that by the doctrine of faith separated truths are extinguished but they are restored by the doctrine of love and charity. For by the Philistines, by whom Saul and Jonathan were slain, are signified those who are in the doctrine of faith separated from the doctrine of love and charity (n. 3412, 3413, 8093, 8096, 8099, 8313); and by teaching the sons of Judah the law is signified instructing those who are in the good of love and charity concerning the truths of doctrine. That the sons of Judah are those who are in the good of love, may be seen above (n. 3654, 3881, 5583, 5603, 5782, 5794, 5833,

6363); also that a law is the doctrine of truth (n. 2686, 2709). In Jeremiah: *And thou, when thou art spoiled,* 5
what wilt thou do? Though thou clothest thyself with double-dyed raiment, though thou deckest thee with ornaments of gold . . . in vain shalt thou make thyself fair (iv. 30) — where the church that has been laid waste is described; clothing herself with double-dyed raiment and decking herself with ornaments of gold, means teaching truths of doctrine from a celestial origin, and goods of life, consequently truths and goods from the Word. In like manner in the same prophet: *They that did feed delicately are desolated in the streets; they that were brought up in scarlet have embraced dunghills* (Lam. iv. 5) — where being brought up in scarlet means being instructed from infancy in the good of mutual love, from the Word. Since what is 6
of the Word in the external sense appears in heaven of a scarlet color, for the reason spoken of above, therefore they who apply the external sense of the Word to confirming falsities derived from the evils of the love of self and of the world, and thus to confirming what is contrary to the truths and goods of love to the Lord and of mutual love, are said to be clothed in purple and scarlet; for their externals because they are from the Word, appear so, but their internals are profane. Such things are signified by scarlet in John: *I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy. . . . The woman was arrayed in purple and scarlet* (Apoc. xvii. 3, 4) — speaking of Babylon, by which is meant a religion in which the holy things of the Word are profaned by being applied to falsities that favor diabolical loves, which are the loves of self and of the world, and thus to gaining dominion in the heavens and on earth. Again: *The great city, — she that was arrayed in fine linen and purple and scarlet, and gilded with gold and precious stones and pearls* (Apoc. xviii. 16). Therefore also among the merchandise of Babylon are enumerated fine linen, purple, and scarlet (Apoc. xviii. 12). Since the 7

external of the Word appears in heaven of a scarlet color, and since there is an influx out of heaven into man's memory, in which what is drawn from the Word appears of such a color, therefore scarlet was employed — for the sake of remembrance of things — as in Moses: The sons of Israel shall *make them a fringe upon the borders of their garments, and shall put upon the fringe of the border a cord of scarlet,* that* by it they may *remember all the commandments*
8 *of Jehovah, and do them* (Num. xv. 38, 39). For the same reason also it was usual in ancient time, when significatives were in use, to bind a scarlet thread for the remembrance or recollection of a thing, as is written of Perez the son of Tamar, upon whose hand the midwife bound a double-dyed thread (Gen. xxxviii. 28, 30); and as is written of the harlot Rahab, who bound a scarlet thread in the window, that the spies might remember their promise (Josh. ii. 18, 21).
9 Since a man cannot be led away from evils and falsities except by truths and goods which are with him from the Word, therefore in the cleansing of leprosy were employed cedar wood, scarlet, and hyssop (Lev. xiv. 4–7, 49–52); for leprosy means truth profaned, and thus falsified (see n. 6963); and being cleansed from such profanation and falsification is being led by the truths and goods which are from the Word. In like manner scarlet was employed in the waters of separation and expiation from a red heifer (Num. xix. 6); the waters of separation and expiation also signifying purification and withdrawing from evils and falsi-
10 ties by means of truths and goods from the Word. As most things have an opposite meaning, so also have double-dyed and scarlet, and then they signify falsities and evils which are opposed to those truths and goods — as in Isaiah: *Though your sins be as double-dyed, they shall be as white as snow; though they be red as scarlet, they shall be as wool* (i. 18). It is here as with the color red, with blood, with flame, and with fire, which in the genuine sense signify

* But "blue" in Revised Version and in n. 2576 — also elsewhere.

goods of love and of faith, but in the opposite sense evils opposed to them.

9469. *And fine linen.* That this signifies truth therefrom, namely, from good which is from a celestial origin, is evident from the signification of linen, as truth (see n. 7601), and from that of fine linen, as truth from the Divine (n. 5319), both kinds of truth in the natural man. That fine linen is truth from a celestial origin, is because of its whiteness and softness.

9470. *And goats' wool.* That this signifies good therefrom, namely, from the good of mutual love, is evident from the signification of a goat, or she-goat, as the good of innocence in the external or natural man (see n. 3519, 7840); and from the signification of the wool thereof, as truth of that good. But since good is here signified, and not truth, therefore in the original tongue it is not said goats' wool, but only goats, as also in other passages — as in the following in Exodus: *All the women that were wise-hearted . . . brought that which they had spun, the blue, the purple, the scarlet double-dyed, the fine linen. And they, whose heart stirred them up, spun goats* (xxxv. 25, 26) — where spinning goats stands for what was woven from the wool of goats. But that wool is truth from a 2
celestial origin, which in itself is good, is evident from the passages in the Word where it is named — as in Hosea: *She said, I will go after my lovers, that give me my bread and my water, my wool and my flax. . . . Therefore will I return, and take away My corn in the time thereof . . . and will pluck away My wool and My flax* (ii. 5, 9). This is a description of the perverted church, which is here called the mother; the lovers, with whom she is said to have played the harlot, are those who pervert goods and truths; bread and water are internal goods of love and truths of faith; wool and flax those that are external. In 3
Daniel: *I beheld till the thrones were cast down, and the Ancient of Days did sit: His raiment was as white snow,*

and the hair of His head as pure wool (vii. 9)— where the subject is the laying waste of the church as to every truth of faith, and its restoration by the Lord; a total laying waste is signified by the thrones being cast down; the Ancient of Days is the Lord as to celestial good, such as was in the Most Ancient Church, which was a celestial church, and which in the Word is called Ancient; its external truth is signified by the garment which was as white snow, and its external good is signified by the hair of the head, which was as pure wool. In like manner in the Apocalypse: *In the midst of the seven candlesticks was one like unto the Son of Man . . . His head and His hair were white as*
4 *white wool, as snow* (i. 13, 14). Such truth, which being a form of celestial good is in itself good, is also signified by wool in Ezekiel: *Damascus was thy merchant . . . in wine of Helbon, and wool of Zachar* (xxvii. 18). In Isaiah: *Though your sins be as double-dyed, they shall be as white as snow; though they be red like scarlet, they shall*
5 *be as wool* (i. 18). Since by the garments of Aaron were represented such things as are of the spiritual kingdom of the Lord, and thus the spiritual things which are of truth, therefore his garments of holiness were of linen and not of wool; for linen is spiritual truth, but wool celestial truth, which respectively is good. For this reason it is said in Ezekiel, *The priests, the Levites, the sons of Zadok . . . when they enter in at the gates of the inner court, they shall put on garments of linen; and no wool shall come upon them. . . . Linen tires shall be upon their heads, breeches of linen shall be upon their loins* (xliv. 15, 17, 18). That the garments of Aaron also were not of wool, but of linen,
6 is evident from Leviticus (xvi. 4, 32). From these things it may be evident that linen signifies spiritual truth, which is truth of the good of faith, but that wool signifies celestial truth, which is truth of the good of love; and since they who are in the latter truth cannot be in the former truth, for the two differ as light from the sun and light from the

stars, therefore it was ordained that no garment should be worn of mingled stuff, wool and linen together (Deut. xxii. 11). That there is such a distinction between the celestial and the spiritual, and that both are not together in one subject, may be seen in what is cited above (n. 9277).

9471. *And skins of red rams, and badgers' skins.* That this signifies external truths and goods by which they are contained, is evident from the signification of skins, as things external (see n. 3540); from the signification of rams, as spiritual things which are of truth (n. 2830, 4170); from the signification of red, as good (n. 3300), whence skins of red rams are external truths which are of good; and from the signification of badgers, as goods. That badgers have this signification is evident from this, that in the Word, where truth is spoken of, good also is spoken of, by reason of the heavenly marriage of truth and good (see n. 9263, 9314). Wherefore, as skins of red rams signify external truths which are from good, badgers' skins signify the goods themselves. The reason why they mean truths and goods by which [internal truths and goods] are contained, is, that all external things contain internal things, which is also plain here from the use of those skins, that they served for coverings, the skins of badgers for coverings over things more holy than the skins of rams (Exod. xxvi. 14: Num. iv. 6, 8, 10–12, 14).

9472. *And shittim wood.* That this signifies goods of merit which are from the Lord, and thus of the Lord alone, is evident from the signification of wood, as good of merit (see n. 1110, 2784, 2812, 4943, 8740). Good of merit is the good proceeding from the Divine Human of the Lord, which is Christian good, or spiritual good with man. It is this good by which man is saved; for good which proceeds from any other source is not good, inasmuch as the Divine is not in it, and thus heaven is not in it, consequently salvation is not in it. Shittim wood was wood of the most excellent cedar; and by the cedar is signified the spiritual

of the church. That shittim wood was a species of cedar, is evident in Isaiah : *I will plant in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil* (xli. 19) — where the cedar of Shittah stands for spiritual good, and the wood of oil for celestial good. Because the good of merit which is of the Lord alone, is the only good that reigns in heaven, and that makes heaven, therefore that wood was the only wood which was employed in the construction of the tabernacle, by which heaven was represented — as for the ark itself, in which was the testimony, for its staves, for the table upon which was the bread of Presence and its staves, for the boards of the dwelling, for the bars and the pillars of the covering, and also for the altar and its staves — as is evident where described (verses 10, 13, 23, 28 of this chapter ; verses 15, 26, 37 of the following chapter xxvi. ; and verses 1 and 6 of chapter xxvii.).

9473. *Oil for the light.* That this signifies internal good which is in mutual love and in charity, is evident from the signification of oil, as the good of love (see n. 886, 4582, 4638) ; and from the signification of a light, as mutual love and charity. That a light means mutual love, is from flame by which that love is signified ; and that it means charity, is from the heat and light thence ; for spiritual heat is the
2 good of charity, and spiritual light is the truth of faith. It shall here be briefly told what is meant by the internal good in mutual love and in charity. Nothing exists from itself, but from what is prior to itself. This is the case also with truth and good. That from which another thing exists is the internal, and that which exists is its external. Each and all things which exist are as cause and effect. No effect can exist without an efficient cause. The efficient cause is the internal of the effect, and the effect is its external. They are also like effort and motion. No motion can exist without effort, insomuch that when the effort ceases the motion ceases. Wherefore the internal of motion is effort, or moving force. The case is similar with living effort which is

will, and living motion which is action. No action can exist without will, insomuch that on the cessation of will action ceases; wherefore the internal of action is will. From these things it is plain that in each and all things there must be an internal, in order that they may exist and that they may afterward subsist; and that without any internal they are not anything. So also it is with the good which is of love; 3 unless an internal good be in it, it is not good. The internal good in good of faith is good of charity, which is spiritual good; but the internal good in good of charity is good of mutual love, which is external celestial good; and the internal good in good of mutual love is good of love to the Lord, which also is the good of innocence; and this good is internal celestial good. But the internal good in the good of love to the Lord, that is, in the good of innocence, is good Divine itself proceeding from the Divine Human of the Lord, and consequently it is the Lord Himself. This last good must be in all good, in order that it may be good. Wherefore there is not any good unless its internal be from that source; for unless its internal be from that source, it is not good but evil, inasmuch as it is from the man himself, and what proceeds from man is evil; for man regards himself in all the good which he does, and also regards the world, and thus not the Lord nor heaven. If the Lord and heaven are thought of by him, they are to him as means to serve his own honor and his own gain. Consequently those goods are as whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness (Matt. xxiii. 27).

9474. *Spices for the oil of anointing.* That this signifies internal truths which are of the good inaugurating, is evident from the signification of spices, as interior truths, which are truths of internal good — of which below; from the signification of oil, as the good of love (as above, n. 9473); and from the signification of anointing, as inauguration for representing; for those things which were to represent holy

things were anointed with perfumed oil, and were thereby inaugurated — as is evident from the following words in Exodus: *Take unto thee the chief spices, noble myrrh . . . fragrant cinnamon . . . sweet-scented calamus . . . cassia . . . olive oil . . . And thou shalt make it an oil of anointing of holiness, an ointment of ointment; it shall be an oil of anointing of holiness. And thou shalt anoint therewith the tent . . . and all the vessels thereof, the candlestick and the vessels thereof, the altar of incense, the altar of burnt offering and all the vessels thereof, and the laver and the base thereof. . . . Thus thou shalt sanctify them, that they may be the holy of holies. . . . And thou shalt anoint Aaron and his sons* (xxx. 23–30). The reason why these things were holy after they had been anointed, was, that they then represented holy things, from which it is plain that the
2 anointing was their inauguration for representing. The anointing was done with oil, because oil signified celestial good, and celestial good is the good of love from the Lord, and thence the good of love to the Lord. This good is the very essential in each and all things of heaven and eternal life. The reason why this oil was made fragrant by spices, was, that it might represent that which is grateful; for odor signifies perception, and an agreeable and sweet odor grateful perception (n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748). And because all perception of good is by means of truth, therefore spices were employed, by which
3 are signified interior truths (n. 4748, 5621). It shall be briefly told further why the oil of anointing, and also the incense, were to be made sweet-scented. Oil, as was said above, signifies the good of love, and spice internal truth. The good which is of love reaches perception only through truths, for truth bears witness of good, and also reveals good, and may be called the form of good. The case is as with the will and the understanding in man. The will can manifest itself only through the understanding, for the understanding receives the good of the will, and declares it.

Moreover the understanding is the form of the will, and truth belongs to the understanding, and good to the will. From this it may be evident why the oil of anointing was made fragrant, and also the incense. But the difference between them is that the fragrance of the oil of anointing signifies the gratefulness of internal perception, whereas the fragrance of incense signifies the gratefulness of external perception; for the fragrance of the oil of anointing sent forth its sweet odor without smoke, thus without external appearance, while the fragrance of incense is accompanied with smoke.

9475. *And for the incense of spices.* That this signifies for grateful perception, is evident from the signification of incense, as the things of worship which are gratefully perceived, such as confessions, adorations, prayers, and the like; and from the signification of spices, as truths of faith which are grateful because from good; for sweet odors according to their fragrance signify that which is grateful, and whatever is grateful is grateful from good through truths. It is for this reason that by the incense of spices is signified grateful perception of truth from good. The spices of which this incense was compounded, are enumerated, and its preparation is described in these words: *Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense . . . Thou shalt make them an incense . . . salted, pure, holy. Thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting . . . it shall be unto you the holy of holies. The incense . . . shall be unto thee holy for Jehovah* (Exod. xxx. 34–37). The altar of incense, and the burning of the incense itself, are thus described: *Thou shalt make an altar to burn incense upon . . . Thou shalt overlay it with pure gold . . . Thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat . . . And Aaron shall burn thereon incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it . . . And . . . between*

the evenings (Exod. xxx. 1–8; xxxvii. 25 to the end; xl. 26, 27). And in another passage: When *Aaron shall come into the holy . . . he shall take a censer full of coals of fire from off the altar . . . and his hands full of incense of spices beaten small; and he shall bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that*
2 *is upon the testimony* (Lev. xvi. 3, 12, 13). Since by incense were signified such things of worship as are from good through truths — as are all things which are of faith which is from the good of love — therefore fire was taken from the altar; for by the fire of the altar was signified the good of Divine love (n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852). Wherefore when fire was taken from any other source, they were afflicted with a plague, and died (Lev. x. 1, 2: Num. xvii. 10–13); for by fire from any other source, or a strange fire, was signified love not Divine.
3 That such things as are of faith which is from the good of love and charity — as for instance confessions, adorations, and prayers — are signified by incense, is evident from David: *Accepted are my prayers as incense before Thee* (Ps. cxli. 2). In John: *The four animals and the four and twenty elders fell down before the Lamb, having each one of them a harp, and golden bowls full of incense, which are the prayers of the saints* (Apoc. v. 8). Again: *Another angel came . . . having a golden censer; and there was given unto him much incense, that he should give it unto the prayers of all the saints upon the golden altar which was before the throne. The smoke of the incense went up*
4 *from the prayers of the saints* (viii. 3, 4). The reason why such things are signified by incense is that they are of thought and thence of the mouth; but the things which are of affection, and thence of the heart, are signified by the bread offering or minchah — in Malachi: *From the rising of the sun even unto its going down, the name of Jehovah shall be great among the nations, and in every place*

shall incense be offered unto My name, and a clean minchah (i. 11); and by the whole burnt offering in Moses: The sons of Levi *shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense in Thy nostrils and whole burnt offering upon Thine altar* (Deut. xxxiii. 10). Here incense stands for such things as are of thought and the mouth, and have reference to the truths of faith; and the minchah and whole burnt offering for such things as are of affection and the heart, and have reference to the goods of love. And so in the opposite sense worship from falsities of faith is meant by burning incense unto other gods (Jer. i. 16; xliv. 3, 5), and by burning incense unto idols (Ezek. viii. 11; xvi. 18), and by burning incense unto Baalim (Hosea ii. 13).

9476. *Stones of onyx and stones for filling.* That this signifies spiritual truths and goods in general, is evident from the signification of stones of onyx, as truths of faith which are from love, or spiritual truths, for the truths of faith which are from love are spiritual truths; and from the signification of stones for filling, as goods of faith, or spiritual goods. That stones for filling are goods of faith, and onyx stones truths of faith, is because the stones for filling were for the breastplate, and by the breastplate upon the ephod was signified the good of faith, or spiritual good; but the onyx stones were upon the shoulders of the ephod, and by the shoulders of the ephod are signified the truths of faith, or spiritual truths. That by precious stones in the Word are signified truths and goods of faith, or spiritual truths and goods, may be seen above (n. 114, 643, 3858, 6335, 6640). And because the truths and goods of faith are signified by precious stones, intelligence and wisdom are also signified by them, for intelligence is from truths of faith, and wisdom is from goods of faith. So in Ezekiel: *Full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the beryl, the onyx* (xxviii.

12, 13, 15) — speaking of the king of Tyre, by whom is signified intelligence derived from knowledges of the truth of faith (n. 1201).

9477. *For the ephod, and for the breastplate.* That this signifies which should be for a covering for external and internal celestial things, is evident from the signification of the ephod, as that which covers celestial good; for by Aaron as high priest was represented the Lord as to the good of love; by his garments, and especially the ephod, was represented the truth of faith which is from the good of love. Good of love is celestial, and truth of faith is its covering, for truths cover goods; wherefore truths are signified in the Word by garments (see n. 4545, 5248, 5319, 5954, 9093, 9212). For, celestial things which are of the good of love are represented in heaven bare of covering. Wherefore they who are of the Lord's celestial kingdom appear without clothing; but they who are of the spiritual kingdom, who are they who by means of truths of faith are introduced by the Lord into good of charity, appear clothed with garments. This kingdom is beneath the celestial kingdom, and that which is beneath is a covering for that which is above; for that which is lower is exterior, and that which is higher is interior (n. 2148, 3084, 4599, 5146, 8325). From this it is plain what is signified by the ephod, when by Aaron is represented the Lord as to the Divine celestial. That priests represented the Lord as to Divine good, and kings as to Divine truth, may be seen above (n. 6148). But it is to be known that by the ephod was signified the covering for external celestial things, and by the breastplate the covering for internal celestial things. More, however, shall be said of these in what follows, where the ephod and the breastplate, in which were the Urim and the Thummin, are described.

9478. Verses 8, 9. *And let them make for Me a sanctuary; that I may dwell in the midst of them. According to all that I shew thee, the pattern of the dwelling, and the*

pattern of all the vessels thereof, even so shall ye make it. "And let them make for Me a sanctuary" signifies a representative of the Lord, and thus of heaven; "that I may dwell in the midst of them" signifies the presence thence of the Lord in the representative church. "According to all that I shew thee, the pattern of the dwelling" signifies a representative of heaven, where the Lord is; "and the pattern of all the vessels thereof" signifies a representative of all celestial and spiritual things which are from Him; "even so shall ye make it" signifies a sure and genuine representative.

9479. *And let them make for Me a sanctuary.* That this signifies a representative of the Lord, and thus of heaven, is evident from the signification of a sanctuary, as the Lord, and as heaven, but here a representative of the Lord and of heaven, inasmuch as it was a dwelling made of wood and covered all around with curtains, and this could not have been a sanctuary except by representation. For a sanctuary is holy itself, and nothing is holy but the Divine alone, thus the Lord alone (see n. 9229). That heaven is a sanctuary, is because heaven is heaven from the Divine therein; for the angels there make heaven so far as they have their life from the Divine of the Lord, but so far as they have their life from themselves, they do not make heaven. From this it is plain how it is to be understood that the Lord is all in all of heaven. That the Lord dwells in His own, thus in the Divine with angels, and thus in heaven, may be seen above (n. 9338). That the sanctuary 2
in the supreme sense is the Lord, because He alone is holy, and because that alone is holy which proceeds from Him; further, that the sanctuary is heaven, and likewise the church, and that those things are sanctuaries which are in heaven and in the church from the Lord, is evident from the passages in the Word in which a sanctuary and sanctuaries are spoken of—as in Ezekiel: The Lord Jehovih saith, *I will scatter them among the countries, yet will I be*

to them a brief sanctuary in the countries whither they shall come (xi. 16) — where a sanctuary means the Lord Himself; for the Lord Jehovih and Jehovah, in the Word, is the Lord (n. 9373). In Isaiah: *Look down from the heavens, and behold from the habitation of Thy holiness* (lxiii. 15). In Jeremiah: *As the throne of glory, as the height from eternity, is the place of the sanctuary* (xvii. 12) — in which passages the habitation of holiness and the
3 sanctuaries stand for heaven. In Isaiah: *Little is lacking but that Thou wilt possess the people of Thy holiness; our adversaries have trodden down Thy sanctuary* (lxiii. 18). In Jeremiah: *The nations are entered into His sanctuary* (Lam. i. 10). Again: *The Lord hath cast off His altar, He hath abhorred His sanctuary* (ii. 7). In Ezekiel: *The Lord Jehovih saith: Behold, I will profane My sanctuary, the pride of your strength, the desire of your eyes* (xxiv. 21). And in Moses: *I will make your cities a waste, and will desolate your sanctuaries* (Lev. xxvi. 31). In these passages the sanctuary stands for the church, and sanctuaries for the things which are of the church. From these things it is evident why it is that the tabernacle is called a sanctuary, namely, from this, that by it was represented heaven, and also the church, and by the holy things therein were represented Divine things, which from the Lord are in heaven and in the church.

9480. *That I may dwell in the midst of them.* That this signifies the presence thence of the Lord in the representative church, is evident from the signification of dwelling in the midst, when said of the Lord, as His presence; for by dwelling is signified being and living (see n. 1293, 3613, 4451), and therefore dwelling in the midst of means being and living present. That it is presence in the representative church, is because the presence of the Lord with that people was not in internals which are of love and faith, but only in externals which represented those internals. What the nature of that presence was, may be seen above (n. 4311 and the citations in n. 9320, 9380).

9481. *According to all that I shew thee, the pattern of the dwelling.* That this signifies a representative of heaven where the Lord is, is evident from the signification of the pattern of the dwelling, as a representative of heaven; for a pattern is a representative, and the dwelling is heaven. That a pattern or form is a representative, is because Divine things are also rendered visible in the heavens in form. These visible things are representatives. That the dwelling means heaven where the Lord is, may be seen above (n. 8269, 8309). What representatives are seen in heaven is evident from the prophets — as from John, in the Apocalypse, where are described candlesticks (i. 12); a throne with four and twenty thrones around it, and four animals before the throne (iv. 2, and following verses); a book sealed with seven seals (chap. v.); horses going forth when the seals were opened (chap. vi.); angels variously arrayed, with bowls (chaps. ix. x. xv.); a white horse (chap. xix.); and lastly the new Jerusalem, with its walls, gates, foundation, and its height, breadth, and length (chaps. xxi. xxii). Similar things are also mentioned by other prophets. All these things are 2
representative, such as continually appear before angels in the heavens and present in visible form Divine celestial things which are of the good of love and Divine spiritual things which are of the good of faith. Such things in sum were represented by the tabernacle and by the things which were in it, as by the ark itself, by the table on which was the bread, by the altar of incense, by the candlestick, and the rest. Inasmuch as these things were forms of Divine celestial and spiritual things, therefore when they were seen by the people at the time they were in holy worship, then were presented in heaven the things which were represented, which, as said above, were Divine celestial things that are of the good of love to the Lord and Divine spiritual things that are of the good of faith in the Lord. Such an effect in heaven had all the representatives of that church. It should be known that there are always spirits and angels

with man, and that he cannot live without them; in like manner that through them man has connection with the Lord, and that hereby the human race and also heaven subsist. From this it may be evident to what end representatives, and also the rituals of the church, were instituted among the Israelitish nation; also to what end the Word was given, wherein all things which are in the literal sense correspond to Divine things which are in heaven, thus wherein all things are representative, and all expressions significative. Thence man has connection with heaven and through heaven with the Lord. Without this connection man would have no life whatever, for without connection with the very *Esse* of life, from Whom is all *existence* of
3 life, no one has any life. But these things are not apprehended by those who believe that life is in the man himself, and that he lives without any spirits or angels, and thus without any influx through heaven from the Divine; when yet everything unconnected with the Divine perishes and becomes nothing, and nothing can ever exist without what is prior to itself, and thus without the Divine, which is the First and the very *Esse* from itself, that is, Jehovah; and consequently neither can it subsist, for to subsist is perpetually to exist. Because the dwelling signifies heaven where the Lord is, it also signifies the good of love and of faith, for these make heaven; and because all good is from the Lord, and heaven is called heaven from love and faith in the Lord, therefore also the dwelling in the supreme sense signifies the Lord — as is plain in many passages of the Word (Isa. lxiii. 15: Jer. xxv. 30: Ezek. xxxvii. 26, 27: Ps. xxvi. 8; xliii. 3; xc. 1; xci. 9: Exod. xv. 13: Deut. xii. 5: and in other places). From this it is evident that the tabernacle was called the sanctuary and the dwelling of Jehovah because of this representation.

9482. *And the pattern of all the vessels thereof.* That this signifies a representative of all celestial and spiritual things which are from the Lord, is evident from the signifi-

cation of a pattern or form, as a representative — as shown just above (n. 9481); and from the signification of vessels, as truths (n. 3068, 3079, 3316, 3318), here celestial and spiritual things which are from the Lord; for by the vessels are meant all things which were in the tabernacle and constituted it, and by these are signified celestial and spiritual things when by the tabernacle itself is signified heaven where the Lord is (n. 9479), and by the testimony which was in the ark, the Lord Himself.

9483. *Even so shall ye make it.* That this signifies a sure and genuine representative, is evident from the signification of so making it, when it is repeated and becomes the closing sentence, as what is sure and genuine.

9484. Verses 10–16. *And let them make an ark of shittim wood: two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a rim of gold round about. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark withal. The staves shall be in the rings of the ark: they shall not be removed from it. And thou shalt put into the ark the Testimony which I shall give thee.* "And let them make an ark" signifies the inmost heaven; "of shittim wood" signifies justice; "two cubits and a half the length thereof" signifies all as to good; "and a cubit and a half the breadth thereof" signifies what is full as to truth; "and a cubit and a half the height thereof" signifies what is full as to degrees. "And thou shalt overlay it with pure gold" signifies that all those things are to be founded on good; "from within and from without shalt thou overlay it" signifies everywhere; "and shalt

make upon it a rim of gold round about" signifies a boundary from good, lest they should be approached and injured by evils. "And thou shalt cast four rings of gold for it" signifies Divine truth conjoined to Divine good, which is round about on all sides; "and put them upon the four corners thereof" signifies firmness; "and two rings shall be on the one side of it, and two rings on the other side of it" signifies marriage of truth with good and of good with truth. "And thou shalt make staves of shittim wood" signifies power thence; "and overlay them with gold" signifies good on all sides. "And thou shalt put the staves into the rings" signifies the power of the Divine sphere; "on the sides of the ark" signifies in outmosts; "to bear the ark withal" signifies the existence and subsistence of heaven thereby. "The staves shall be in the rings of the ark" signifies that power shall continue to exist from the Divine sphere of good and truth; "they shall not be removed from it" signifies forever, without change. "And thou shalt put into the ark the Testimony" signifies Divine truth, which is the Lord in heaven; "which I shall give thee" signifies its representative.

9485. *And let them make an ark.* That this signifies the inmost heaven, is evident from the signification of the ark as the inmost heaven; for by the testimony or the law in the ark is signified the Lord, for the reason that the testimony is the Divine truth, and Divine truth is the Lord in heaven (see below, n. 9503). It is from this that the ark signifies the inmost heaven; wherefore it was a most holy thing and was worshipped by the people as Jehovah, for it was believed that Jehovah dwelt there and between the cherubim — as is evident from David: *We heard in Ephrathah. . . . We will go into His habitation; we will worship at the footstool of His feet. Arise, O Jehovah, into Thy rest; Thou, and the ark of Thy strength* (Ps. cxxxii. 6–8) — said of the Lord; Ephrathah being Bethlehem, where the Lord was born (Mic. v. 2: Matt. ii. 6). The

habitation is heaven, where the Lord is; Thou and the ark of Thy strength are the Lord and His representative. That 2
the ark is a representative of the Lord, is plain in Jeremiah: *I will bring you to Zion . . . in those days they shall say no more, the ark of the covenant . . . neither shall it come up upon the heart; neither shall they make mention of it; neither shall they miss it; neither shall it be made any more. At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered into it, for the name of Jehovah, to Jerusalem* (iii. 14, 16, 17)—where a new church is described. The representative of the former church, which representative was then to be abolished, is meant by the ark, which was not to be spoken of any more, neither to come up upon the heart, nor to be made any more. Jerusalem, to which the nations were to be gathered, is that new church. From this it is plain that by the ark is signified a representative of the Lord and of the worship of Him in the church, just as was signified by the continual [burnt offering] and by the habitation of the sanctuary in Daniel (viii. 11). That the 3
ark was worshipped for Jehovah by the Israelitish and Jewish people and that it was believed that He dwelt therein and between the cherubim, is manifest in the Second Book of Samuel: David caused *to bring up the ark of God, the name of which is called the name of Jehovah Zebaoth, that sitteth upon the cherubim* (vi. 2). And in Moses: *When the ark set forward, Moses said, Rise up, Jehovah, let Thine enemies be scattered. . . . When it rested, he said, Return, Jehovah, unto the ten thousands of the thousands of Israel* (Num. x. 35, 36). That the inmost heaven was signified by the ark, was because by the whole tabernacle or tent was represented the whole angelic heaven, its outmost by the court, its middle by the dwelling where the priest ministered, and the inmost by the dwelling within the veil, where was the ark in which was the testimony.

9486. *Of shittim wood.* That this signifies justice, is evident from the signification of shittim wood, as the good of merit which is of the Lord alone — of which above (n. 9472), thus also justice, which is the good of merit. For the Lord from His own power reduced the whole heaven into order, and subjugated the hells, and at the same time He made the Human in Himself Divine, whereby merit and justice are His. Wherefore the one only good, which reigns in heaven and which makes heaven, is the Lord's good of merit and justice, thus His Divine Human, for this became merit and justice. That these things were done by the Lord of His own power, is evident in Isaiah: *Who is this that cometh from Edom? . . . I that speak in justice, mighty to save. . . . I have trodden the winepress alone; and of the peoples there was no man with Me. . . . I looked around, but there was no one helping; and I was astonished, but there was no one upholding; therefore Mine own arm brought salvation unto Me* (lxiii. 1–5). Again: *He saw that there was no man, and was astonished that there was no one interceding: therefore His own arm brought salvation unto Him; and His justice, it upheld Him. He put on justice as a breast-*
2 *plate* (lix. 16, 17). In Jeremiah: *This is His name, whereby they shall call Him, Jehovah our justice* (xxiii. 6; xxxiii. 15, 16). And in John: *I lay down My life, that I may take it again. No one taketh it away from Me; I lay it down of Myself; I have power to lay it down, and I have power to take it again* (x. 17, 18). From these passages it is plain that as to the Divine Human the Lord has merit and justice from Himself. Because by the ark is signified heaven where the Lord is, therefore for its construction shittim wood was employed, by which that good is signified; for by wood in general is signified good (n. 643, 3720, 8354). Wherefore they who place merit in works appear in the other life to cut wood, beneath which there is something of the Lord (n. 1110, 4943, 8740). So by

cutting the wood of the burnt offering is signified the good of merit, or the good of works (n. 2784, 2812).

9487. *Two cubits and a half the length thereof.* That this signifies all as to good, is evident from the signification of two and a half, as much and what is full, and when spoken of the Divine, as all. Two and a half mean much and what is full, because this number signifies the like with five, with ten, with a hundred, and with a thousand; for the double of two and a half is five, the double of five is ten, ten times ten is a hundred, and numbers when doubled and multiplied signify the same as the simple numbers of which they are compounded (see n. 5291, 5335, 5708, 7973). That the number five signifies much and what is full, may be seen above (n. 5708, 5956, 9102), and ten the same (n. 3107, 4638), also a hundred (n. 2636, 4400), and a thousand (n. 2575, 8715). Hence these numbers, when they have reference to the Divine, signify all. The meaning is further evident from the signification of length, as good (n. 1613, 8898). That length in the 2
Word signifies good, and breadth truth, may seem a paradox, but still it is so. The reason is from this, that each and all things in the Word signify such things as are of heaven and the church, and thus things which have reference to the good of love and to the truth of faith. Of these things not anything of space, such as length and breadth involve, can be predicated, but instead of space the state of being, which is the state of good, and thence the state of existing, which is the state of truth. In heaven indeed spaces are appearances arising from those states (n. 4882, 9440). From which it may be evident that things are signified by the measures and dimensions in Ezekiel (xl.–xlvii.), where the new temple and the new earth are described; and so here, where are described the ark, the dwelling, and the court, the tables therein, and the altars; and in like manner in the description of the temple of Jerusalem; and again in that of the holy

Jerusalem coming down out of heaven, that it was four-square, its length as great as its breadth (Apoc. xxi. 16; and Zech. ii. 1, 2); for by Jerusalem is signified the new church, and by its measurement as to length the quality of
3 its good, and as to breadth the quality of its truth. That by breadth is signified truth, is very manifest in David: *In straightness I called upon Jah; He answereth me in a broad place* (Ps. cxviii. 5). Again: *Thou hast made my feet to stand in a broad place* (Ps. xxxi. 8). In Isaiah: *The stretching out of the wings* of Asshur *shall be the fulness of the breadth of the land* (viii. 8). And in Habakkuk: *I raise up the Chaldeans, bitter and hasty nation, which walketh through the breadths of the land* (i. 6)—where walking through the breadths of the land, as it is said of the Chaldeans, means destroying the truths of faith.

9488. *And a cubit and a half the breadth thereof.* That this signifies what is full as to truth, is evident from the signification of one and a half, as what is full. The reason why this number signifies what is full, is, that three has that signification; for the half of a number signifies the same as double the number, since a number when multiplied retains the same signification as the simple number had before it was multiplied (see n. 5291, 5335). That three means what is full, may be seen above (n. 2788, 7718, 9198); also that all numbers in the Word signify things (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973). The meaning is further evident from the signification of breadth, as truth — of which just above (n. 9487).

9489. *And a cubit and a half the height thereof.* That this signifies what is full as to degrees, is evident from the signification of height, as degrees in respect to good and truth. Height has this signification because all good and truth therefrom proceed from the Lord, and the Lord is in the highest, and is therefore called the Highest (see

n. 8153); for He is the Sun of heaven (n. 5097, 8812), and the Sun is above the heavens, and is the centre from which the whole heaven beneath exists and subsists. All heights in heaven, from [reference to] the Sun as the centre, are differences of good and of truth therefrom. Thus they who are in the inmost heaven are nearer to the Lord, because they are in the good of love to Him, and so in good above all others. They who are in the middle heaven are more distant from Him, because they are in a lower good; and still more distant are those who are in the lowest heaven. But they who are in hell are altogether removed from the Lord, because they are in evil and thence in falsity. These do not even look toward the Sun, but backward away from the Sun. Wherefore, when they are looked upon by angels, they appear in an inverted position, with feet upward and head downward. Now, since distances and spaces in the other life are appearances according to states of good and thence of truth (n. 9440), therefore height in the spiritual sense signifies degrees as to good and truth, or degrees from the Highest, Who is the Lord, and thus the Divine good itself. From this it 2
is evident what is signified by height in the following passages — in Jeremiah: *They shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah . . . and their soul shall be as a watered garden* (xxxi. 12) — where the height of Zion stands for celestial good, which is good above spiritual good; and because height means good, therefore it is said that they shall flow together to the goodness of Jehovah. In Ezekiel: *Asshur was a cedar in Lebanon. . . . Its height was exalted . . . and its branches became long by reason of many waters. . . . It was fair in its greatness, in the length of its branches* (xxxi. 3, 5, 7) — where Asshur stands for an enlightened rational, a cedar in Lebanon for the spiritual church, and its height for the degree of good. Again, in 3
Ezekiel: *In the mountain of the height of Israel will I*

plant it (xvii. 23). Again: *In the mountain of My holiness, in the mountain of the height of Israel . . . all the house of Israel . . . shall serve Me* (xx. 40) — where the mountain of the height of Israel stands for the highest degree of good and thence of truth with those who are of the spiritual church. As most expressions in the Word have an opposite sense, so also has height, and in that sense it signifies the evil of self-love, thus elation of mind — as in Isaiah (chap. xiv. 14: Ezek. xxxi. 10, 14; xxxii. 5: Amos. ii. 9; and several other passages). A further reason why height means degrees as to good and thence truth, is, that what is high signifies what is internal, and good is perfect according to degrees toward interiors — that what is high is what is internal, may be seen above (n. 1735, 2148, 4210, 4599).

9490. *And thou shalt overlay it with pure gold.* That this signifies that all those things are to be founded on good, is evident from the signification of overlaying, when heaven which is signified by the ark is concerned, as founding — of which in what follows; and from the signification of gold, as good (see n. 113, 1551, 1552, 5658, 6914, 6917). That overlaying implies founding, is because the good proceeding from the Lord as the Sun — the heat from that Sun being the good of love — encompasses not only heaven in general, but also the heavenly societies which are in heaven in particular, and likewise every angel individually, and thereby protects them from irruption of evil out of hell. That which in heaven encompasses forms also the foundation, for heaven leans or rests upon it as a house upon its foundation, and as the outermost parts of the body rest on the air and ether which press around them; for that which encompasses limits, includes, and contains, consequently supports and sustains. From this it is plain that by overlaying is signified founding, and by overlaying with gold, founding upon good.

9491. *From within and from without shalt thou over-*

lay it. That this signifies everywhere, is evident from the signification of within and without, as everywhere, namely, round about; since it is said, thou shalt overlay it. For within there was shittim wood, which was overlaid with gold, and by shittim wood is signified good itself proceeding from the Divine Human of the Lord (see n. 9472, 9486); but from without and from within there was gold, by which is also signified good, but such good as appears before the senses, and thus relatively external good. By everywhere round about, from within and from without, when concerning heaven which is signified by the ark, is meant heaven in general and every heavenly society in particular; heaven in general is meant by from without, and the heavenly societies by from within, because they are within heaven.

9492. *And shalt make upon it a rim of gold round about.* That this signifies a boundary from good, lest they should be approached and injured by evils, is evident from the signification of a rim, as a boundary — of which in what follows; and from the signification of gold, as good — of which just above (n. 9490). It is said lest they should be approached and injured by evils, because good proceeding from the Lord protects those who are in heaven, lest they be approached and injured by the evils from hell. For the hells continually breathe forth evil and attempt to destroy heaven (n. 8295); whence is seen as it were an effervescence and an ebullition (n. 8209). For in the minds of those who are in the hells is seated hatred against the neighbor and hatred against God; wherefore they become enraged when they perceive the blessedness of the upright (n. 1974). But the good proceeding from the Lord which encompasses heaven in general and the heavenly societies and individual angels there in particular, protects, and represses the assaults, and this continually. That a sphere of endeavors to do evil and to destroy is constantly emanating from the hells, and a sphere of endeavors to do

good and to protect is continually flowing forth from the Lord, may be seen above (n. 8209). This terminating or bounding good, by which the Lord protects heaven, is signified by the rim of gold round about the ark.

9493. *And thou shalt cast four rings of gold for it.* That this signifies Divine truth conjoined with Divine good, which is round about on all sides, is evident from the signification of rings, as conjunction of good and truth; here of Divine truth with Divine good, because by the ark is signified heaven where the Lord is (see below, n. 9496). That there were four rings was because by that number is signified conjunction (n. 1686, 8877); and that they were of gold was because by gold is signified good (n. 113, 1551, 1552, 5658, 6914), and good is that to which truth is conjoined, for good is as the soil, and truth as the seed.

9494. *And put them upon the four corners thereof.* That this signifies firmness, is evident from the signification of corners, as strength and firmness. That corners have this signification, is because in the corners there is the greatest resistance, and also the connection of the whole. Because a corner stands for strength and firmness, such as is of Divine truth from Divine good, therefore the Lord is called the corner-stone — in David: *The stone which the builders rejected is become the head of the corner* (Ps. cxviii. 22: Matt. xxi. 42). And in Zechariah: Out of Judah *shall come forth the corner-stone, out of him the nail, and out of him the battle-bow* (x. 4). Also in Isaiah: The Lord Jehovih layeth in Zion *a tried stone, a precious corner of sure foundation* (xxviii. 16) — where in like manner a corner stands for firmness of doctrine from truth
2 derived from good. In Jeremiah: *And they shall not take of thee a stone for a corner, nor a stone for foundations* (li. 26). Because by corners is signified firmness, therefore horns were placed upon the four corners of the altar, as is thus written in Moses: *Thou shalt make the horns of*

the altar upon the four corners; of itself shall its horns be (Exod. xxvii. 2). That horns signify the power of truth from good, thus strength and firmness, may be seen above (n. 2832, 9081). By corners is also signified strength and 3
power in Jeremiah: *A fire is gone forth out of Heshbon . . . which hath devoured the corners of Moab* (xlviii. 45). And in Moses: *There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the corners of Moab* (Num. xxiv. 17). Moab, whose power was to be destroyed, stands for those who adulterate the goods of the church (n. 2468); their corners for the power of falsity from adulterated goods. Since corners stand for power and strength, therefore they who are not in the power of truth from good are called corners cut off (Jer. ix. 26; xxv. 23). What is signified by corners when the quarters of the world or the winds are meant by them, may be seen below (n. 9642).

9495. *And two rings shall be on the one side of it, and two rings on the other side of it.* That this signifies the marriage of truth with good and of good with truth, is evident from the signification of rings, as the conjunction or marriage of good with truth — as above (n. 9493). This marriage is reciprocal, that is, of truth with good and of good with truth. An idea of this marriage may be had from the conjunction of the heart and the lungs. The heart conjoins itself with the lungs, and the lungs in turn conjoin themselves with the heart; for the heart from its right auricle sends forth blood into the lungs, and the lungs send it back in turn into the heart, but into its left auricle, and so on continually. Such also is the marriage of good with truth and of truth with good in heaven, where indeed the heart corresponds to good which is of love, and the lungs correspond to truth which is of faith (n. 3883–3896, 9300). That two rings were to be on the one side, and two rings on the other side, was because two signifies conjunction (n. 1686, 5194, 8423), and side signifies the

good which is to be conjoined to truth, in order that there may be power therefrom — concerning which more shall be said in the number which now follows.

9496. *And thou shalt make staves of shittim wood.* That this signifies power therefrom, is evident from the signification of staves, as the power which is of truth from good — of which in what follows; and from the signification of shittim wood, as the good of merit which is of the Lord alone — of which above (n. 9472, 9486). It is now to be told here why it was that by the ark and the dwelling heaven could be represented, and then by the rim of the ark a boundary, by the corners firmness, by the rings conjunction of good with truth, and by the staves power. It has been shown that all nature, with each and all things therein which are in order, is representative of the kingdom of the Lord, that is, of heaven and of the heavenly things therein (n. 9280). It has also been shown that the whole heaven has the form of one man, and that for this reason heaven is called the Greatest Man (n. 9276). Wherefore it now follows that all the forms by which heavenly things are represented, have reference to the human form, and have their signification in accordance with their
2 agreement with that form. From this now it is plain why it is that when the ark signifies heaven where the Lord is, the rim of the ark signifies its boundary, the sides signify good with which truth is to be conjoined, the corners firmness, the rings conjunction itself, and the staves power. For the staves have reference to the arms of man, and therefore they signify the same as the arms; the rings have reference to the joints or sockets by which the arms are joined with the breast; the corners to the projections themselves, where that joining is effected; the sides to the part of the chest or thorax; the rim to the circumference in which the body terminates, or has its boundary. From this it may be evident that by the staves is signified power, as by the arms — that the arms and hands signify power,

may be seen above (n. 878, 4931–4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133); also that by the sides is signified the same as by the chest or the thorax of the body, namely, good; for in that part are the heart and the lungs, and by the heart is signified celestial good, and by the lungs spiritual good (n. 3883–3896, 9300). From this it is plain that by the rings is signified the same as by the joints or junctures of the chest with the shoulders, and of the shoulders with the arms, namely, the conjunction of good with truth; and that by the corners is signified firmness, for there the strength of a body puts itself forth, and its strength and power come forth through the arms. From these things it may be evident why it is that natural forms not living represent the same as living forms, that is, as the forms in the human body — namely, from this, that heaven has reference to one man, and the things which are in heaven have reference to those things which are with man, as may be seen from what has been abundantly shown concerning the correspondence of man with the Greatest Man, or with heaven (see the citations in n. 9276). As the staves by which the 3
ark was carried, signified power, so also did the staves or bars by which the gates of cities were strengthened, as is evident from the following passages — in Hosea: *The sword falls upon his cities, and consumes his bars* (xi. 6) — where the sword stands for truth combating against falsity, cities for doctrinals, and bars or staves for power. In Isaiah: *For your sake I have sent to Babel, and I will throw down all her bars* (xliii. 14). In Jeremiah: *The mighty men of Babel . . . remain in their strong holds; their power is given to oblivion . . . her bars are broken* (li. 30). In Amos: *I will break the bar of Damascus* (i. 5). In Isaiah: *I will break in pieces the gates of brass, and cut in sunder the bars of iron* (xlv. 2); in like manner in David (Ps. cvii. 16). In Jeremiah: *They have neither gates, nor bars; they dwell alone* (xlix. 31). In

Ezekiel: *They all dwell without walls; having neither bars nor gates* (xxxviii. 11). In Jeremiah: *Her gates are sunk into the earth; He hath destroyed and broken in pieces her bars* (Lam. ii. 9). And in David: *Praise thy God, O Zion. For He strengtheneth the bars of thy gates* (Ps. cxlvii. 12, 13). In these passages cities signify doctrinals (n. 2449, 2712, 3216, 4492, 4493); gates signify firmness and protection, and staves or bars signify the power belonging to truth which is from good. That all power belongs to truth, but to truth which is from good, may be seen above (n. 6344, 6423, 8200, 8304, 9133, 9327, 9410).

9497. *And overlay them with gold.* That this signifies good on all sides, is evident from the signification of overlaying, as encompassing, and thus being on all sides; and from the signification of gold, as good — of which above (n. 9490).

9498. *And thou shalt put the staves into the rings.* That this signifies the power of the Divine sphere, is evident from the signification of staves, as power — of which just above (n. 9496); and from the signification of rings, as Divine truth conjoined to Divine good, which is on every side round about — of which also above (n. 9493), thus the Divine sphere which encompasses and encloses heaven in general, the heavenly societies, and the individual angels themselves, according to what has been before shown (n. 9490, 9492). For, Divine truth proceeding from the Divine good of the Lord is not to be conceived as speech and the flowing thereof into the ear, but as a sphere from the Sun, which by degrees as it extends in distance from the Sun, decreases in ardor and brightness, and at length becomes so tempered as to be accommodated to the reception of angels. Within this sphere, but far removed from the Sun on account of its ardor and brightness, is the angelic heaven. This sphere also extends outside heaven even into hell, but they who

are there do not receive it such as it is, but turn it into the opposite. From this it may be evident what is meant by the Divine sphere which encloses and contains heaven, namely, that it is Divine truth conjoined to Divine good, which is on all sides around heaven and around those who are in heaven. The heat going forth from the Lord as the Sun in heaven is the Divine good of His Divine love and accommodated to the reception of the angels who are in heaven, and the light going forth from the Lord as the Sun is the Divine truth of His Divine good. Nevertheless both are called the Divine truth proceeding from the Lord.

9499. *On the sides of the ark.* That this signifies in outmosts, is evident from the signification of the sides of the ark, as the Divine sphere encompassing heaven in outmosts; for sides are boundaries, in the present case the boundaries of heaven. But outmosts and boundaries in heaven differ from outmosts and boundaries in the world in this, that in the world they are such as to spaces, but in heaven as to goods conjoined with truths. Divine good conjoined to Divine truth, which is the bounding, enclosing, and containing outmost of heaven, is by comparison as the atmosphere in the world, which flows around man and holds all the surface of his body in its connection that it be not dispersed; but in the world that which produces this effect is natural and operates on the human body as material; whereas in heaven it is the Divine celestial and the Divine spiritual from the Lord which operates around an angel and contains him in its form and power.

9500. *To bear the ark withal.* That this signifies the existence and subsistence of heaven thereby, is evident from the signification of bearing, as continuance in a state of good and truth, and thus existence and subsistence — for by the staves in the rings is signified the power of the Divine sphere, that is, the power of Divine truth conjoined to the Divine good (see n. 9498), and thus existence

and subsistence, since by that power heaven subsists; and from the signification of the ark, as heaven (n. 9485).

9501. *The staves shall be in the rings of the ark.* That this signifies that power shall continue to exist [*consistet*] from the Divine sphere of good and truth, is evident from the signification of the rings of the ark, as the Divine sphere of good and truth; and from the signification of staves, as power — of which above (n. 9498).

9502. *They shall not be removed from it.* That this signifies for ever without change, is evident from the signification of not being removed, as existence and subsistence for ever and without change. For through the Divine sphere of good and truth encompassing and enclosing heaven in general and in particular, heaven came into existence and was created, and through the same sphere it subsists and is preserved; for subsistence is perpetual existence, and preservation is perpetual creation. Perpetuity without change was represented by not removing the staves from the ark; and eternal protection of heaven through the Divine sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubim, and by their being covered — as is evident from the First Book of the Kings: *The cherubim spread forth their wings over the place of the ark, so that the cherubim covered the ark and the staves thereof above. And the staves were so long, that the heads of the staves were seen from the holy place toward the face of the sanctuary; but they were not seen without* (viii. 7, 8).

9503. *And thou shalt put into the ark the Testimony.* That this signifies Divine truth which is the Lord in heaven, is evident from the signification of the ark, as heaven — of which above; and from the signification of the Testimony, as Divine truth, and thus the Lord in heaven — of which in what follows. That Divine truth is the Lord in heaven, is because the Lord is good itself and truth itself, both of which proceed from Him, and that which

proceeds from Him is Himself. Therefore it is that the Lord is heaven; for the Divine truth which is from Him and is received by angels, makes heaven. Thus the more perfectly angels receive Divine truth which is from the Lord, and so the Lord, the more perfect human forms are they; and at length so perfect that their beauty exceeds belief. He who shall see, as I have seen, will be amazed; for they are heavenly loves and charities in form, which form is the truly human form. The reason why the angels are human forms is that the Divine in heaven is the Lord, and they who receive Divine truth in good from Him are images of Him. As to the signification of the Testimony, 2
a distinction is made in the Word between laws, statutes, judgments, precepts, testimonies, words, commands, truths, and covenants, as may be evident from very many passages — especially from David, in Psalm cxix., where these are all named, as testimonies in these verses (2, 14, 31, 46, 59, 88, 95, 111, 119, 129, 138, 144, 168); in like manner in other places, in David: *The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. The statutes of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. . . . The judgments of Jehovah are truth, justified together* (Ps. xix. 7–9); and also in Moses (Deut. iv. 45; vi. 17, 20); and in Jeremiah (xliv. 23); and in many other passages. From the above it may be evident that the Testimony is Divine truth which testifies concerning the Lord, and thus is the Word, for the Word in the supreme sense treats of the Lord alone, and therefore in the internal sense testifies concerning Him, that is, teaches Him and the truths of faith and the goods of love, which are from Him. In this sense the testimony is spoken of also in the Apocalypse: *That had been slain for the word of God, and for the testimony which they held* (vi. 9); and in another passage: *They overcame* the dragon *by the blood of the Lamb, and by the word of their*

testimony (xii. 11). The blood of the Lamb is Divine truth proceeding from the Lord (n. 7846, 7877, 9127, 9393), and the word of testimony is Divine truth received by man; in like manner elsewhere (xii. 17 and xix. 10).

3 That Divine truth proceeding from the Lord is called the testimony, is because it testifies concerning the Lord, as is evident from the words of the Lord Himself in John: *He that cometh from heaven is above all. . . . What He hath seen and heard, that He testifieth. . . . He that receiveth His testimony hath set his seal to this, that God is true* (iii. 31–33). Again: *I am he that testifieth of Myself, and the Father that sent Me testifieth of Me* (viii. 18). Again: *Search the Scriptures . . . and these are they which testify of Me* (v. 39). And again: *The Comforter . . . the Spirit of truth . . . he shall testify of Me* (xv. 26). From these passages it is evident that Divine truth is called the testimony for the reason that it testifies concerning the Lord. This Divine truth is the Word, for the Word in the supreme sense, as was said above, treats of the Lord alone; therefore the Word is Divine, and from this is its holy. The Ten Words also, that is, the Law which was promulgated from mount Sinai and inscribed upon the two tables and deposited in the ark, is what is here called the Testimony — that this Law signifies the Word, that is, Divine truth proceeding from the Lord, in its whole complex, may be seen above (n. 9416). That it is the Lord from Whom is Divine truth is plain from His words to Pilate: *Pilate saith, Art thou a King? Jesus answered, Thou sayest, I am a King. To this end have I been born, and for this cause am I come into the world, that I should bear testimony unto the truth* (John xviii. 37). By a king in the internal sense is signified the Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, 6148). For this reason He said, I am a king, and to this end have I been born, that I should bear testimony to the truth, that is, that He is Divine truth. From all this it is now

plain that by the Testimony in the ark is signified Divine truth, thus the Lord in heaven.

9504. *Which I shall give thee.* That hereby is signified its representative, is evident from the representation of Moses, to whom it was to be given, as the Lord as to Divine truth (see n. 9372).

9505. Verses 17–22. *And thou shalt make a mercy-seat of pure gold: two cubits and a half the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim; of beaten gold shalt thou make them, at the two ends of the mercy-seat. And make one cherub at the one end, and one cherub at the other end: out of the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall be spreading out their wings upward, covering with their wings over the mercy-seat, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat upon the ark from above; and in the ark thou shalt put the Testimony that I shall give thee. And there I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim which are over the ark of the Testimony, of all that which I shall command thee for the sons of Israel.* "And thou shalt make a mercy-seat of pure gold" signifies the hearing and reception of all things of worship from the good of love; "two cubits and a half the length thereof" signifies the whole as to good; "and a cubit and a half the breadth thereof" signifies what is full as to truth. "And thou shalt make two cherubim" signifies intromission and approach to the Lord only through the good of love; "of beaten gold shalt thou make them" signifies a representative of that good; "at the two ends of the mercy-seat" signifies celestial good and spiritual good. "And make one cherub at the one end, and one cherub at the other end" signifies approach for celestial good and approach for spiritual good; "out of the mercy-seat shall ye make the cherubim

on the two ends thereof" signifies the reception of all things of worship from those goods. "And the cherubim shall be spreading out their wings upward" signifies the elevation of the truth of faith; "covering with their wings over the mercy-seat" signifies spiritual things covering in; "with their faces one to another" signifies the conjunction of truth and good; "toward the mercy-seat shall the faces of the cherubim be" signifies the interiors continually looking to good, and thus to the Lord. "And thou shalt put the mercy-seat upon the ark from above" signifies thus hearing and reception of all things of worship which are from the good of love; "and in the ark thou shalt put the Testimony" signifies from the Lord in heaven; "that I shall give thee" signifies the representative. "And there I will meet with thee" signifies hearing and reception; "and I will speak with thee from above the mercy-seat" signifies conjunction; "from between the two cherubim" signifies where celestial good and spiritual good are conjoined; "which are over the ark of the Testimony" signifies with the Lord in heaven; "of all that which I shall command thee for the sons of Israel" signifies the worship of the representative church.

9506. *And thou shalt make a mercy-seat of pure gold.* That this signifies the hearing and reception of all things of worship from the good of love, is evident from the signification of the mercy-seat, as cleansing from evils, or remission of sins, consequently the hearing and reception of all things of worship—of which in what follows; and from the signification of gold, as the good of love (see n. 113, 1551, 1552, 5658, 6917). That the mercy-seat or propitiatory stands for cleansing from evils and remission of sins, is evident from the passages in the Word where
2 propitiation or expiation is mentioned. That it means also the reception of all things of worship, is because those who have been propitiated or expiated, that is, cleansed from evils, are alone heard, and their worship alone is

received by the Lord, but they are not heard who are in evils, that is, who have not been expiated or propitiated. On this account also it was not allowed Aaron to approach the mercy-seat until he had cleansed and expiated himself and the people. That for this reason the mercy-seat or propitiatory stands for the hearing and reception of all things of worship, is also evident from this, that Jehovah spoke with Moses over the mercy-seat between the cherubim. That it is worship from the good of love which is received, is because no one is admitted into heaven, and thus to the Lord, unless he is in good, namely, in the good of love to the Lord and in the good of charity toward the neighbor (see n. 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274); consequently no one else is heard, nor is his worship accepted. For this reason also cherubim were over the mercy-seat; for by the cherubim is signified guard and providence lest the Lord be approached except through the good of love, thus lest any enter into heaven except those who are in good, and also lest those who are in heaven be approached and injured by those who are in hell. From this it may be evident what was signified by the mercy-seat being upon the ark, and by the cherubim being over the mercy-seat, and further by the mercy-seat and the cherubim being of pure gold; for gold signifies the good of love, and the ark signifies heaven where the Lord is. That the mercy-seat signifies cleansing from evils, thus 3
remission of sins, is evident from the passages in the Word where propitiation or expiation is spoken of, as in David: O Jehovah, *Purge away* [*expiate*] *our sins, for Thy name's sake* (Ps. lxxix. 9). Again: *He, being full of compassion, forgave* [*expiated*] *their iniquity* (Ps. lxxviii. 38). Again: *Thou shalt purge* [*expiate*] *me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow* (Ps. li. 7). In Isaiah: *Evil shall come upon thee, which thou shalt not know how to charm away: trouble shall fall upon thee, which thou shalt not be able to expiate*

(xlvii. 11). And in Moses: *Sing, ye nations, His people: He will avenge the blood of His servants . . . and will make expiation for His land, for His people* (Deut. xxxii.
4 43). Expiations were made by sacrifices, and after they had been made, we read, *The priest shall expiate him from his sins, and he shall be forgiven* (Lev. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30). Expiation was also made by silver (Exod. xxx. 16: Ps. xlix. 8). Therefore there was a day of expiations before the feast of tabernacles (Lev. xxiii. 27–32). But it is to be known that those expiations were not actual cleansings from evils, nor remissions of sins, but represented them; for every ritual with the Israelitish and Jewish nation was merely representative of the Lord, of His kingdom and church, and of such things as relate to heaven and the church. In what manner the representations presented such things before the angels in heaven, may be seen above (n. 9229).
5 Because cleansing from evils and remission from sins were signified by the mercy-seat, therefore were also signified by it the hearing and reception of all things which are of worship; for he who is cleansed from evils is heard, and his worship is accepted. This was represented by Jehovah from above the mercy-seat speaking with Moses and commanding what the sons of Israel should do — as is evident from verse 22 of the present chapter, where it is said, *There I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim which are over the ark of the testimony, of all things which I shall command thee for the sons of Israel.* In like manner in another place: When Moses spake with Jehovah, *he heard the voice speaking from above the mercy-seat that was upon the ark of the testimony, from between the two*
6 *cherubim* (Num. vii. 89). That a man would be listened to and his worship accepted, after he had been cleansed from his evils, was represented by Aaron's not entering into the holy within the veil before the mercy-seat, until he had

first purged himself and the people, and this was done by washing, by sacrifices, by incense, and by blood; for it is said, *And he shall make expiation for the holy from the uncleannesses of the sons of Israel, and from their transgressions as to all their sins* (Lev. xvi. 16), and that Jehovah would appear there in a cloud (verse 2). In a cloud means in Divine truth accommodated to the reception and apprehension of men, such as is the Word in the sense of the letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781).

9507. *Two cubits and a half the length thereof.* That this signifies all as to good, is evident from what was shown above (n. 9487).

9508. *And a cubit and a half the breadth thereof* signifies what is full as to truth, as may also be seen above (n. 9488).

9509. *And thou shalt make two cherubim.* That this signifies intromission and approach to the Lord only through the good of love, is evident from the signification of the cherubim, as guard and providence lest the Lord should be approached except through the good of love. Because this was signified by the cherubim, therefore they were placed over the mercy-seat which was upon the ark, and therefore they were made of solid gold; for by the ark is signified heaven where the Lord is (see n. 9485), and by gold the good of love (n. 9490). That there is no approach to the Lord except through the good of love, is because love is spiritual conjunction, and all good is of love. They therefore who are in the good of love to the Lord are brought unto Him in heaven, because they are conjoined with Him; in like manner are they who are in the good of love toward the neighbor, for the neighbor is the good of the fellow-citizen, the good of one's country, the good of the church, the good of the whole kingdom of the Lord, and in the supreme sense, the Lord Himself, because from Him is this good with man. There are two states a

during man's regeneration, and one succeeds the other. The one which is first is when man is led by the truths of faith to the good of love. The other is when he is in the good of love, and when he is in this he is in heaven with the Lord. Wherefore it is plain that this good is heaven itself with man, because this good is the Lord with him, for it is from the Lord. Concerning these two successive states with the man who is being regenerated, more may be seen above (n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274); and also that a man comes into heaven when he is in good, that is, when by good he is led of the Lord (n. 8516,
3 8539, 8722, 8772, 9139). That the cherubim signify guard and providence lest the Lord and also heaven be approached except through the good of love, that is, except by those who are in the good of love, and also lest the good which is from the Lord in heaven and with man be injured, is evident from those passages in the Word where cherubim are named — as in Genesis: *And He drove out the man; and He caused to dwell at the east of the garden of Eden cherubim, and the flame of a sword that turned itself, to guard the way of the tree of lives* (iii. 24). That the cherubim here are guards is plain, for it is said to guard the way of the tree of lives. The tree of lives is the good of love which is from the Lord, thus the Lord; and it is guarded by its not being approached except through the
4 good of love. It is believed that the Lord may be approached through the truths of faith; but He cannot be approached through those truths when they are separated from the good of love; nor indeed can heaven be approached, but as soon as truths separated wish to enter, heaven is closed to them, and thus the way to the Lord; and because truth cannot of itself enter, unless good be in it, and it thereby become truth of good, so neither can the intellectual, and still less can external knowledges
5 separated from the good of the will. Because guard and

providence lest the Lord be approached and also heaven except through the good of love, is signified by the cherubim, therefore in the Word Jehovah is said to sit upon cherubim, also to ride and to dwell upon cherubim — as in David: *Give ear, O Shepherd of Israel . . . Thou that sittest upon the cherubim, shine forth* (Ps. lxxx. 1). Again: *Jehovah shall reign; the peoples shall tremble: as He sitteth upon the cherubim* (Ps. xcix. 1). Again: Jehovah *rode upon a cherub, and did fly* (Ps. xviii. 10). And in Isaiah: *Jehovah Zebaoth, that dwellest within the cherubim* (xxxvii. 16). And for this reason cherubim were upon the curtains of the dwelling and upon the veil (Exod. xxvi. 1, 31; xxxvi. 35), and also upon the walls of the temple round about and upon the doors thereof (1 Kings vi. 23–29, 31–35), and in like manner in the new temple described in Ezekiel (xli. 18–20). The cherubim upon the curtains of the dwelling, upon the veil, upon the walls of the temple, and upon the doors of it, signified the guard of the Lord lest the holy Divine should be approached except through the good of love; and the cherubim over the ark signified that the Lord Himself was not to be approached except through that good. Therefore also the cherubim were made of beaten gold, and in the temple at Jerusalem were made of olive-wood, for by gold and by olive-wood is signified the good of love. This guard and providence of the Lord is described by the 6
four animals, each of which had four faces, under the throne on which the Lord was, in Ezekiel (i., x.), and also by the four animals round about the throne on which the Lord was, in the Apocalypse (iv. 6–10; v. 6, 8, 9, 14). By the four animals is signified the good under various aspect proceeding from the Lord, and guarding and protecting lest anything else except the good of love to the Lord and the good of love toward the neighbor be admitted; by the throne upon which the Lord was, is signified heaven.

9510. *Of beaten gold shalt thou make them.* That this signifies a representative of good, is evident from the signification of gold, as the good of love (see n. 113, 1551, 1552, 5658, 6917); that gold is not the good of love, but the representative of it, is manifest; in like manner the olive-wood of which the cherubim in the temple at Jerusalem were made (1 Kings vi. 23). That olive-wood stands for the good of love may be seen above (n. 886), and also the oil of olive itself (n. 3728, 4582, 4638).

9511. *At the two ends of the mercy-seat.* That this signifies celestial good and spiritual good, is evident from the signification of the cherub at the one end, as approach through celestial good; and from the signification of the cherub at the other end, as approach through spiritual good. The same is here signified by the two ends as by the right hand and the left hand of the Lord: by the right hand is signified the good of celestial love, which is the good of love to the Lord; and by the left hand is signified the good of spiritual love, which is the good of love toward the neighbor. Hence also all things which are on the right side of man correspond to celestial good, and those which are on the left side to spiritual good; for all things with man correspond to heaven. They who are in these goods are meant by the sitting on the right and on the left of the Lord, in Mark: *To sit on My right hand, and on My left hand, is not Mine to give; but to them for whom it hath been prepared* (x. 40). Giving it to them for whom it hath been prepared signifies bestowing it out of mercy upon those who are in the good of life and of faith (see n. 9305), thus on those who are in celestial good and in spiritual good.

9512. *And make one cherub at the one end, and one cherub at the other end.* That this signifies an approach for celestial good and for spiritual good, is evident from the signification of a cherub, as intromission and approach to the Lord through the good of love — of which above

(n. 9509) ; and from the signification of at the one end and at the other end, as celestial good and spiritual good — of which just above (n. 9511).

9513. *Out of the mercy-seat shall ye make the cherubim on the two ends thereof.* That this signifies the reception of all things of worship from those goods, is evident from the signification of the mercy-seat, as the hearing and reception of all things of worship from the good of love (see n. 9506) ; from the signification of the cherubim, as intromission and approach to the Lord through that good (n. 9509) ; and from the signification of the two ends, as celestial good and spiritual good (n. 9511). From this it is plain that by, Out of the mercy-seat shall ye make the cherubim on the two ends thereof, is signified the reception of all things of worship from those goods. What celestial good is, and what spiritual good, and what the difference between them, may be seen from citations given above (n. 9277).

9514. *And the cherubim shall be spreading out their wings upward.* That this signifies the elevation of the truth of faith, is evident from the signification of wings, as the truths of faith — of which in what follows ; and from the signification of spreading out the wings upward, as being elevated ; for in the spreading out of the wings upward there is endeavor to elevate one's self, the act of which is elevation. From this it is plain that by the wings of the cherubim being spread out upward is signified the elevation of good to the Lord by means of the truths of faith ; for by the cherubim is signified approach to Him through good. It shall here be briefly stated how it is with the elevation of good by means of the truths of faith. There are two things to which all things in heaven, and also all things in the world, have reference, namely, good and truth. Good without truth is not good, neither is truth without good, truth ; for good without truth has no quality, and truth without good has no *esse*, since truth is

the very form of good, and there must be form in order that there may be quality; and good is the very *esse*, the
2 *existere* of which is truth. Good is to truth altogether as the will is to the understanding, for the will is dedicated to the reception of good, and the understanding to the reception of truth. The will receives its quality from the understanding, and the understanding its *esse*, or being, from the will; for the will is formed in the understanding, and thus takes upon itself a quality. Good also is to truth as the body is to the arms and the feet, and in the case of birds as the body to the wings. A body without arms and feet, or without wings, cannot move itself, but it moves itself by their means. The body also in the Word corresponds to good, and the arms and wings to truths, and also to the powers of good through truths. From these comparisons, which are also correspondences, it may be known how the case is with the elevation of good by means of the truths of faith, which in general are called spiritual truths. That wings are the truths of faith has already been shown (n. 8764).

9515. *Covering with their wings over the mercy-seat.* That this signifies spiritual things covering in, is evident from the signification of covering over the mercy-seat, as covering in good through which there is an approach to the Lord; and from the signification of wings, as the truths of faith, or things spiritual — of which just above (n. 9514, and n. 8764). Spiritual things are said to cover in or clothe, because the celestial, which is the good of love, is presented in heaven as naked, but by spiritual things, which are the truths of faith, as clothed.

9516. *With their faces one to another.* That this signifies the conjunction of truth and good, is evident from the signification of the face, as the interiors, here looking to and conjunction — for when two look to each other mutually, they conjoin themselves as to their interiors, and by the face are signified the interiors (n. 1999, 2434, 3527,

3573, 4066, 4796–4805, 5102, 5165, 5168, 5695, 9306); and from the signification of one to another, or as in the original, of a man to his brother, as mutually (n. 4725), thus of truth with good, for man signifies truth (n. 3134, 3309, 3459, 4725, 7716, 9007), and a brother signifies good (n. 367, 2360, 3303, 3803, 3815, 4121, 4191, 5409, 5686, 5692, 6756).

9517. *Toward the mercy-seat shall the faces of the cherubim be.* That this signifies the interiors continually looking to good, and thus to the Lord, is evident from the signification of the mercy-seat, as the good of love, from which is the hearing and reception of all things of worship (see above, n. 9506), thus also the Lord, since all good of love is from the Lord, and is the Lord Himself with angel and man; from the signification of faces, as the interiors — of which just above (n. 9516); and from the signification of the cherubim, as a guard from providence lest the Lord be approached except through the good of love (n. 9509). The case is this: heaven and the church, or the angels of 2
heaven and the men of the church, are guarded by the Lord by elevation of their interiors to Himself, and when they are elevated, they are in the good of love to Him and in the good of love toward the neighbor. Elevation to the Lord has this within it. Thus angels of heaven and the men of the church are guarded, as above said. They who are elevated by the Lord turn the face continually to the Lord, because the Lord keeps them conjoined to Himself through the good of love; but they who are not elevated turn the face away from the Lord. From this it may be evident what is signified by the faces of the cherubim being toward the mercy-seat. But concerning this turning to the Lord, more by the Divine mercy of the Lord will be told from experience elsewhere.

9518. *And thou shalt put the mercy-seat upon the ark from above.* That this signifies thus hearing and reception of all things of worship which are from the good of love,

is evident from the signification of the mercy-seat, as hearing and reception of all things of worship which are from the good of love (see n. 9506) ; and from the signification of the ark, as heaven where the Lord is — of which above. From this it is plain that by the conjunction of the mercy-seat with the ark is signified hearing and reception of all things which are of worship from the good of love from the Lord in heaven.

9519. *And in the ark thou shalt put the Testimony.* That this signifies from the Lord in heaven, namely, hearing and reception of all things which are of worship from the good of love, is evident from the signification of the ark, as heaven ; and from the signification of the Testimony, as the Lord (see n. 9503).

9520. *That I shall give thee.* That this signifies the representative, may be seen above (n. 9504).

9521. *And there I will meet with thee.* That this signifies hearing and reception, is evident from the signification of meeting with, when said by Jehovah, as hearing and reception.

9522. *And I will speak with thee from above the mercy-seat.* That this signifies conjunction is evident from the signification of speaking, when by Jehovah, as influx (see n. 2951, 5481, 5743, 5797, 7270), thus also conjunction ; for where there is influx, there is conjunction.

9523. *From between the two cherubim.* That this signifies where celestial good and spiritual good are conjoined, is evident from the signification of the two cherubim, as celestial good and spiritual good, by means of which there is approach to the Lord (see above, n. 9511). That there is approach where celestial good and spiritual good are conjoined, is because celestial good flows into spiritual good, and thus is communicated.

9524. *Which are over the ark of the Testimony.* That this signifies with the Lord in heaven, is evident from the representation of the ark, as heaven ; and from the signifi-

cation of the Testimony, as the Divine truth, and thus the Lord, in heaven (see n. 9503).

9525. *Of all that which I shall command thee for the sons of Israel.* That this signifies the worship of the representative church, is evident from the signification of commanding, when by Jehovah unto Moses, as those things which are of worship — for all the things which Jehovah commanded Moses for the sons of Israel were such as concerned worship; and from the representation of the sons of Israel, as the spiritual church (n. 9340), here the spiritual church represented; for all the things which were instituted with the sons of Israel were external things which represented internal things of the church, but they were not the internal things themselves in their essence, as may be seen from citations already given (n. 9320).

9526. Verses 23–30. *And thou shalt make a table of shittim wood: two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a rim of gold round about. And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a rim of gold to the border thereof round about. And thou shalt make for it four rings of gold, and shalt put the rings on the four corners that are to the four feet thereof. Close by the border shall the rings be, for places for the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be borne with them. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, with which it shall be covered: of pure gold shalt thou make them. And thou shalt set upon the table the bread of Presence before My faces alway.* "And thou shalt make a table" signifies a receptacle of the celestial things which are of the good of love; "of shittim wood" signifies out of mercy; "two cubits the length thereof" signifies all as to conjunction with

good; "and a cubit the breadth thereof" signifies somewhat as to conjunction with truth; "and a cubit and a half the height thereof" signifies what is full as to degrees. "And thou shalt overlay it with pure gold" signifies the representative of that good out of mercy; "and make thereto a rim of gold round about" signifies the sphere of good from the Divine good of the Lord. "And thou shalt make unto it a border of a handbreadth round about" signifies conjunction there with truth from the Divine; "and thou shalt make a rim of gold to the border thereof round about" signifies the boundary of the sphere of Divine good. "And thou shalt make for it four rings of gold" signifies the ultimate receptacle of the heavenly marriage, which is of Divine good with Divine truth; "and shalt put the rings on the four corners" signifies firmness thereby; ["that are to the four feet thereof" signifies in the natural sphere].* "Close by the border shall the rings be, for places for the staves" signifies power from thence; "to bear the table" signifies for existence and subsistence. "And thou shalt make the staves of shittim wood" signifies the power of truth from good; "and overlay them with gold" signifies the representative of good; "and the table shall be borne with them" signifies continuance thence. "And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, with which it shall be covered" signifies knowledges of celestial good and truth; "of pure gold shalt thou make them" signifies what is from good. "And thou shalt set upon the table the bread of Presence" signifies the Lord there as to celestial good; "before My faces alway" signifies the presence thereby of the Lord with peace and with heavenly joy out of mercy.

9527. *And thou shalt make a table.* That this signifies a receptacle of celestial things, is evident from the signification of the table, as heaven as to the reception of such

*Added here as in n. 9538.

things as are from the Lord there, which are good of love and good of faith, and blessedness and happiness therefrom. These things are signified by a table, because by foods are signified the celestial things which are of the good of love and of faith, and thus wisdom and intelligence, which even in common speech are called heavenly foods, and are likewise meant by foods in the Word (see n. 56–58, 680, 681, 1480, 4459, 4792, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). Moreover these things are occasionally exhibited representatively in heaven by a table, upon which are foods of every kind. From this it is plain that by the table is signified a receptacle of celestial things, thus heaven as to the reception of such things as are from the Lord. These things are likewise signified by a table in Luke: *Jesus said . . . I appoint unto you even as My Father appointed unto Me My kingdom; that ye may eat and drink at My table in My kingdom* (xxii. 29, 30). And in Matthew: *Many shall come from the east even to the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens* (viii. 11). Also in David: *I will fear no evil. . . . Thou wilt prepare a table before me in the presence of mine enemies: Thou wilt anoint my head with oil; my cup shall run over. Goodness and mercy shall follow me* (Ps. xxiii. 4–6). But in the opposite sense a table signifies a receptacle of those things which are in hell — as in Isaiah: *They are gone astray through strong drink; they err among those that see, they stumble in judgment. All tables are full of vomit. . . . Whom shall He teach knowledge? and whom shall He make to understand what he hath heard?* (xxviii. 7–9.) Again: *Ye that forsake Jehovah . . . that prepare a table for Gad, and a drink-offering unto Meni* (lxv. 11). And in David: *They gave me gall for my meat; and in my thirst they gave me vinegar to drink. Let their table before them become a snare* (Ps. lxix. 21, 22).

9528. *Of shittim wood.* That this signifies out of mercy, is evident from the signification of shittim wood, as the good

of merit which is of the Lord alone (see n. 9472, 9486), and because the good of merit is mercy, therefore this also is signified by shittim wood. For out of pure love, and thus out of pure mercy, the Lord assumed the Human, and sustained the most grievous temptations, and at last the passion of the cross, that He might save the human race; whereby merit and justice became His. From this it is plain that the good of merit is mercy. Mercy is the Divine love toward those who are in a state of misery. That the Lord underwent the most grievous temptations, and thereby reduced heaven and hell into order, and that He fought from Divine love to save those who receive Him with love and faith, may be seen above (n. 1266, 1663, 1668, 1676, 1690, 1691, 1737, 1787, 1789, 1812, 1813, 1820, 1921, 2083, 2159, 2574, 2649, 2776, 2795, 2813, 2816, 3318, 4180, 4286, 4295, 5078).

9529. *Two cubits the length thereof.* That this signifies all as to conjunction with good, is evident from the signification of two, as conjunction, and as each and all things — that it means conjunction may be seen above (n. 1686, 5194, 8423), and thence each and all things (n. 9166); and from the signification of length, as good (n. 9487). So by two cubits' length is signified all as to conjunction with good. By conjunction with good is meant the conjunction of the receptacle, which is signified by the table, with the good of love, which is signified by the bread of Presence upon the table — of which below. For the receptacle must be accommodated to the things which are to be received, and the things to be received have reference to good and to truth. Accommodation and conjunction thereby are described by the numbers by which the length and breadth are designated. That things are designated in the Word by numbers, may be seen above (n. 9488).

9530. *And a cubit the breadth thereof.* That this signifies somewhat as to conjunction with truth, is evident from the signification of a cubit, or of one cubit, as some-

what, for it is the half of the former number, and when a double quantity signifies all, then half of it signifies somewhat, consequently somewhat for conjunction; and from the signification of breadth, as truth (see n. 9487, 9488).

9531. *And a cubit and a half the height thereof* signifies what is full as to degrees, as above (n. 9489).

9532. *And thou shalt overlay it with [pure] gold.* That this signifies the representative of that good out of mercy, is evident from the signification of overlaying with gold, as the representative of good; for by gold is signified the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917). Wherefore that good was represented by gold, where gold was overlaid. That it means out of mercy, is because all good of love is out of mercy; and this also is signified by the shittim wood, which was overlaid with gold (n. 9528).

9533. *And make thereto a rim of gold round about.* That this signifies a boundary of the sphere of good from the Divine good of the Lord, is evident from the signification of a rim of gold round about, as a boundary of the sphere of good from the Lord lest the evil approach and injure — of which above (n. 9492).

9534. *And thou shalt make unto it a border of a handbreadth round about.* That this signifies conjunction there with truth from the Divine, is evident from the signification of the border, as the outmost of the boundary, because it was outside the rim, and thus conjunction with truth from* the Divine. That this is signified by the border cannot be known, unless it be known how the case is with the extension and the termination of the sphere of good from the Lord, which encompasses and thus protects heaven. That the sphere of Divine good encompasses heaven and all the societies in heaven, and thus protects them against an irruption of evils from hell, may be seen above (n. 9490, 9492, 9498). This Divine sphere extends even into the 2
hells, and likewise guards them. Hence it is that the Lord

* The Latin has "and" here, but "from" above.

reigns also in the hells, but with this difference, that the Divine sphere which encompasses and protects heaven, is a sphere of Divine truth conjoined to Divine good; but the sphere which guards hell is a sphere of Divine truth separate from Divine good. That this is the sphere in hell, is because all who are there reject Divine good, and thus the Lord's mercy. Such a sphere reigns in hell in the external form, but still in the internal form there reigns in it the sphere of Divine truth conjoined to Divine good; by which latter sphere those there are guarded lest one in-
3 flict evil on another beyond measure. From this it is plain that the sphere of Divine good in the external form ceases where heaven ceases, and that the sphere of Divine truth separate from Divine good begins where hell begins, and that in the interstice is conjunction, which is signified by the border of a handbreadth round about.

9535. *And thou shalt make a rim of gold to the border thereof round about.* That this signifies the boundary of the sphere of Divine good, is evident from the signification of a rim of gold, as the boundary of Divine good (see above, n. 9533); and from the signification of the border thereof, as conjunction with truth from the Divine, according to what was shown just above (n. 9534).

9536. *And thou shalt make for it four rings of gold.* That this signifies the last or ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth, is evident from the signification of the four rings of gold, as Divine truth conjoined to Divine good, round about on all sides — of which above (n. 9493), thus the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth.

9537. *And shalt put the rings upon the four corners thereof.* That this signifies whence there is firmness, is evident from the signification of the rings, as firmness (see above, n. 9494), namely, from the conjunction of Divine truth with Divine good in ultimates, which is signified by the four rings of gold (n. 9536).

9538. *That are to the four feet thereof.* That this signifies in the natural sphere, is evident from the signification of four, as involving conjunction (see n. 1686, 8877); and from the signification of feet, as the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). That firmness is in the natural sphere, is because everything spiritual closes in what is called natural truth, and everything celestial in what is called natural good, and there they subsist. For this reason it is that the natural serves them for a foundation, and consequently for a support. That this is so is as yet known to but few; wherefore, by the Divine mercy of the Lord, more shall be told of it from experience elsewhere.

9539. *Close by the border shall the rings be, for places for the staves.* That this signifies power from thence, is evident from the signification of the border, close to which the rings were to be, as conjunction in outmosts with truth from the Divine (see n. 9534); from the signification of the rings, as the receptacle thereof — of which also above (n. 9536); and from the signification of the staves, as power (n. 9496). It is said for places, or in the original houses, because the subject is celestial good and the power of its receptacle; for that good is signified by the bread of Presence, and its receptacle by the table on which that bread was set; by houses also is signified that good in outmosts, a house meaning good (see n. 2233, 2234, 2559, 3652, 3720, 4982, 7848, 7929).

9540. *To bear the table.* That this signifies for existence and subsistence, is evident from the signification of bearing, as containing in a state of good, thus existing and subsisting (see n. 9500).

9541. *And thou shalt make the staves of shittim wood.* That this signifies the power of truth from good, may be seen above (n. 9496), where the same words occur.

9542. *And overlay them with gold.* That this signifies the representative of good, may be seen also above (see n. 9532).

9543. *And the table shall be borne with them.* That this signifies continuance thence, is evident from the signification of being borne, as existing and subsisting (see n. 9540), and therefore continuing [*consistere*]; and from the signification of the table, as the receptacle of celestial things (n. 9527). In this wise is described the inmost or third heaven as to reception of good from the Lord; for the bread of Presence is celestial good from the Lord, and the table on which that bread was set, is the receptacle of that good. But to set forth each thing as it really is, may not be done, since very many things which are in the celestial kingdom of the Lord do not fall into the idea of human thought, and scarcely into the idea of the thought of angelic spirits who are in the lowest heaven. For all things which are in the celestial kingdom of the Lord are based on good which is of love, and not on truth which is of faith. By the goods which are of love they also converse together, and not like those who are in the spiritual kingdom of the Lord by the truths which are of faith (see cita-
2 tions, n. 9277). The celestial kingdom of the Lord is the inmost or third heaven, in which as is known are things incomprehensible and ineffable, such as have never entered into the mind of any one, and eye hath not seen, nor ear heard. Wherefore the things which exist in that heaven are exhibited before the spirits below by means of representatives from which some idea may be formed of the incomprehensible and ineffable things which are there. The same things were represented in the world by the ark, the mercy-seat, the cherubim, the table on which was the bread of Presence, and by the candlestick. By means of these all things in that kingdom are presented. Moreover by the dwelling and the court of the tent, and by the curtains and veils therein, were represented those things which are in the spiritual kingdom of the Lord, which is the second or middle heaven.

9544. *And thou shalt make the dishes thereof, and the*

spoons thereof, and the flagons thereof, and the bowls thereof, with which it shall be covered. That this signifies knowledges of celestial good and truth, is evident from the signification of vessels in general, as outward or inward knowledges (see n. 3068, 3079). Thus the particular vessels here enumerated are knowledges of celestial good and truth. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love; knowledges of these goods are signified by the above vessels. And because knowledges are signified, and knowledges are of the memory of the natural man, and the natural is external, therefore it is said, with which the table shall be covered; for because the natural is without, or beneath, and covers and closes that which is within or above, therefore it is called a covering (n. 6377). For what use the above vessels were, may be seen in Leviticus (xxiv. 6, 7) and in Numbers (iv. 7, 8).

9545. *And thou shalt set upon the table the bread of Presence.* That this signifies the Lord there as to celestial good, is evident from the signification of the table, as the receptacle of celestial things; from the signification of the bread, as in the supreme sense the Lord, and in a respective sense the good of love which is from Him, and therefore the Lord as to celestial good (see n. 2165, 2177, 3464, 3735, 3813, 4211, 4217, 4735, 4976, 5915)—that by bread in general is signified all heavenly food, or food which nourishes man's spiritual life, may be seen above (n. 3478, 6118, 8410, 9323); and from the signification of Presence, or faces, when spoken of the Lord, as all that is from the Divine love—such as innocence, peace, joy, and thus heaven itself with man and angel (see n. 222, 223, 5585, 9306).

9546. *Before My faces alway.* That this signifies the presence thereby of the Lord with peace and with heavenly joy out of mercy, is evident from the signification of the faces of Jehovah, or the Lord, as all things which

are of the Divine love or mercy, such as innocence, peace, joy, and thus heaven itself with those who receive it. For by faces when said of man and angel, are signified the interiors which are of the will and thence of the understanding, thus which are of love and thence of faith (see n. 1999, 2434, 3527, 3573, 4066, 4796, 4798, 5102, 5165, 5168, 5585, 5592, 6604, 6848, 6849, 9306). From this it may be evident that by faces when said of Jehovah or the Lord, are signified those things which are of Divine love or mercy, and thus all celestial good (n. 222, 223, 5585, 9306).

9547. Verses 31–39. *And thou shalt make a candlestick of pure gold: beaten shall the candlestick be made, its shank and its branch; its cups, its pomegranates, and its flowers, shall be out of it: and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three cups almond-shaped in one branch, a pomegranate and a flower; and three cups almond-shaped in the other branch, a pomegranate and a flower: so for the six branches going out of the candlestick: and in the candlestick four cups almond-shaped, the pomegranates thereof, and the flowers thereof: and a pomegranate under two branches out of it, and a pomegranate under two branches out of it, and a pomegranate under two branches out of it, for the six branches going out of the candlestick. Their pomegranates and their branches shall be out of it: all of it one beaten* [*work*] *of pure gold. And thou shalt make the lamps thereof, seven: and he shall cause the lamps thereof to go up, to give light over against the faces of it. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold. Of a talent of pure gold shalt thou make it, with all these vessels.* "And thou shalt make a candlestick" signifies the spiritual heaven; "of pure gold" signifies from celestial good; "beaten shall the candlestick be made" signifies that all is from

good; "its shank and its branch; its cups" signifies spiritual things in the natural; "its pomegranates" signifies knowledges of good; "and its flowers" signifies knowledges of truth; "shall be out of it" signifies that they shall be from the spiritual which is from celestial good; "and there shall be six branches going out of the sides thereof" signifies all things of truth from good in the complex; "three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof" signifies what is full as to good and truth; "three cups almond-shaped" signifies what is full as to truths of knowledge from good; "in one branch" signifies the power of truth from good; "a pomegranate and a flower" signifies knowledge of good and knowledge of truth; "and three cups almond-shaped in the other branch, a pomegranate and a flower" signifies the same; "so for the six branches going out of the candlestick" signifies the power of truth from good as to all things in the spiritual heaven; "and in the candlestick" signifies the middle thereof by which there is conjunction, and from which are powers; "four cups almond-shaped" signifies knowledges of truth from good; "the pomegranates thereof, and the flowers thereof" signifies knowledges of good and truth; "and a pomegranate under two branches out of it, and a pomegranate under two branches out of it, and a pomegranate under two branches out of it" signifies knowledge of good for each single truth; "for the six branches going out of the candlestick" signifies the power of truth from good as to all things in the spiritual heaven. "Their pomegranates and their branches shall be out of it: all of it" signifies that the knowledges of good and the powers shall be from the Divine spiritual which is from the Lord; "one beaten [work] of pure gold" signifies entire and perfect because from the same good. "And thou shalt make the lamps thereof, seven" signifies holy spiritual things thence; "and he shall cause the lamps thereof to

go up" signifies the light of the spiritual heaven; "to give light over against the faces of it" signifies from the Divine good of the Divine Human of the Lord. "And the tongs thereof, and the snuff-dishes thereof" signifies the things for purifying and discharging in the natural; "shall be of pure gold" signifies also from good. "Of a talent of pure gold shalt thou make it, with all these vessels" signifies celestial good from which is spiritual good together with its knowledges.

9548. *And thou shalt make a candlestick.* That this signifies the spiritual heaven, is evident from the signification of the candlestick, as the Divine spiritual in heaven and in the church from the Lord. By the candlestick is signified the Divine spiritual, because by the table on which was the bread of Presence is signified the Divine celestial, as was shown in what precedes. The Divine celestial is the good of love, and the Divine spiritual is the truth of faith therefrom, both proceeding from the Lord. That the candlestick denotes the Divine spiritual is from its illumination, for the Divine truth which proceeds from the Divine good of the Lord is what gives light in heaven, nor have the angels light from any other source. Hence it is that the Lord in the Word is called light, and that by light is signified faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone (see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 8195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907,
2 7174, 8644, 8707, 8861, 9399, 9407). That the candlestick is the spiritual heaven by virtue of Divine truth which is from the Lord, and thus also the church; and that a lamp is faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone, is evident from passages in the Word where a candlestick and a lamp are spoken of — as in John: *I saw seven golden candlesticks;*

and in the midst of the seven candlesticks one like unto the Son of Man . . . the seven candlesticks are seven churches (Apoc. i. 12, 13, 20). And again: *I will remove thy candlestick out of its place, except thou repent* (ii. 5). The church is here called a candlestick from Divine truth which it has from the Lord; for it is said, the seven candlesticks are seven churches; that it is from Divine truth is plain from its being said, I will remove thy candlestick, except thou repent; that it is from the Lord, is also plain, for it is said, in the midst of the candlesticks was one like unto the Son of Man. That the Lord is called the Son of Man from the Divine truth, may be seen above (n. 2803, 2813, 3704). Again: *I will give unto My two witnesses* 3 *that they shall prophesy a thousand two hundred and three score days. . . . These are the two olive trees and the two candlesticks, standing before the God of the earth* (xi. 3, 4). The two witnesses are the Word of both Testaments so far as it witnesses concerning the Lord; it is called an olive tree from the Divine good, and a candlestick from the Divine truth, which are from the Lord. In Zechariah: The 4 angel said unto the prophet, *What seest thou? and I said, I see, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon, and seven pipes to the lamps. . . . Two olive trees near it, one on the right side of the bowl, and one on the left side thereof* (Iv. 2, 3). This is said of Zerubbabel, who was about to lay the foundation of the house of God and to complete it, by whom is represented the Lord as about to come and to restore the spiritual heaven and the church, which are the candlestick, and the holy truths therein which are the seven lamps. That a 5 lamp is faith, also intelligence of truth and wisdom of good, which are from the Lord alone, is evident in John: The holy Jerusalem *hath no need of the sun, neither of the moon, to shine in it: the glory of God shall lighten it, and the Lamb, the lamp thereof. The nations which are saved shall walk in His light* (Apoc. xxi. 23, 24). And again: *There shall be*

no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light (xxii. 5). Lamp in the former passage stands for Divine truth which is from the Lord, and light for faith, thus also for intelligence and wisdom. Again: *The light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride*
6 *shall be heard no more at all in thee* (xviii. 23). And in Jeremiah: *I will cause to perish from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones, and the light of the lamp. And the whole land shall be a waste and a desolation* (xxv. 10, 11)—speaking of the extinction of faith and thereby of intelligence in spiritual things, which is meant by the lamp which shall no longer be, and by the light of the lamp which shall be made to perish. In like manner in Job: *How oft is the lamp of the wicked put out, and calamity come upon them?* (xxi. 17.) In David: *Thou lightest my lamp: Jehovah my God lighteneth my darkness* (Ps. xviii. 28: also 2 Sam. xxii. 29). Again: *From Thy precepts I get understanding. . . . Thy Word is a lamp unto my feet, and a light unto my path* (Ps. cxix. 104, 105). In Job: When God maketh His lamp to shine *upon my head*
7 *by His light I walked in darkness* (xxix. 3). In Matthew: *The lamp of the body is the eye: if thine eye is single,* thy whole body is full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness* (vi. 22, 23; also Luke viii. 16; xi. 33–36). By the eye is here meant faith and intelligence therefrom; that these things are meant in the internal sense by the eye, may be seen above (n. 4403–4421, 4523–4534, 9051). From this it is plain what is signified by the whole body being full of light if the eye be single, and by the whole body being full of darkness if the eye be evil. Because faith, and thence intelligence and wisdom are signified by a lamp, therefore the kings of

* Here *probus*, but in 2701 *simplex* and in 2973 *sincerus*.

Judah are called lamps for David (1 Kings xi. 36; xv. 4: 2 Kings viii. 19), and David is called the lamp of Israel (2 Sam. xxi. 16, 17)—not that the kings of Judah, nor David, were lamps, but because that by a king is signified Divine truth which is from the Lord (n. 6148), and by David is meant the Lord as to Divine truth, from which is faith, intelligence, and wisdom (n. 1888).

9549. *Of pure gold.* That this signifies that it is from celestial good, is evident from the signification of gold, as the good of love, or celestial good (see n. 113, 1551, 1552, 5658, 6914, 6917). It shall now be stated briefly why the candlestick was to be of pure gold. By the candlestick is signified the Divine spiritual, or Divine truth which is from the Lord in heaven and in the church (n. 9548); and because this truth exists from Divine good, therefore the candlestick was of gold, for, as above said, gold signifies good. This is further manifest from the influx of the Lord into the heavens. The inmost or third heaven is celestial; the middle or second heaven is spiritual. The Lord flows through the celestial heaven which is in the good of love to Him, into the spiritual heaven which is in the truth of faith in Him. From this it is evident why the whole candlestick was to be of pure gold, as also the ten candlesticks in the temple built by Solomon (1 Kings vii. 49: see also below, n. 9550, 9568).

9550. *Beaten shall the candlestick be made.* That this signifies that all is from good, is evident from the signification of beaten, or solid, as the whole together, and thus all from good, which is signified by gold. For all the spiritual, which is signified by the candlestick, so far as it illuminates, exists from the celestial, and also continually subsists through the same, as all truth from good; for if good be withdrawn, truth is extinguished in a moment, since good is the soul of truth. The case is like that of the affection of love in regard to thought; if the affection of love is withdrawn, thought is instantly extinguished; for affection is the very

life or soul of thought. All affection which is of love is of good, and all thought from it is of truth. The truth which is from good is called spiritual, and the good from which is truth is called celestial.

9551. *Its shank and its branch; its cups.* That this signifies spiritual things in the natural, is evident from the signification of a shank, a branch, and a cup — which are projections from the candlestick itself, just as the arms, the hands, and the palms of the hands are projections from the body — as spiritual things in the natural; for the natural is produced and derived from the spiritual, as is the spiritual from the celestial (see n. 9549). From this it is plain that, since the candlestick signifies the Divine spiritual, the projections and derivations, which are called the shank, the branch, and the cups, are spiritual things in the natural.

9552. *Its pomegranates.* That this signifies knowledges of good, is evident from the signification of pomegranates, as knowledges of good. There are knowledges of good and knowledges of truth; the former are signified by the pomegranates, and the latter by the flowers with which the candlestick was surrounded and adorned. That knowledges of good are signified by pomegranates, is evident from other passages where they are named — as in Moses: *A land of wheat and barley, and of the vine, and the fig-tree, and of the pomegranate* (Deut. viii. 8); and in Haggai: *The seed is not yet in the barn, yea, even to the vine, and the fig-tree, and the pomegranate* (ii. 19). Wheat, barley, and the seed in the barn signify celestial things internal and external; the vine, the fig-tree, and the pomegranate signify spiritual and natural things in their order, the last of which are knowledges which are of the natural and sensual man; where-
2 fore the pomegranate is named last. In Zephaniah: Jehovah will *destroy Asshur. . . . Flocks shall lie down in the midst of her, every wild animal of his kind; and the pelican and the bittern shall lodge in the pomegranates thereof* (ii. 13, 14)

— where the pelican and the bittern in the pomegranates stand for falsities of evil in the knowledges of good. And in Amos: *I saw the Lord standing upon the altar: and He said, Smite the pomegranate that the posts may shake; and break them in pieces on the head of all of them; I will slay the last of them with the sword* (ix. 1) — where to smite the pomegranate means to destroy the knowledges of good by means of the falsities of evil; the posts are said then to shake, because posts stand for the truths of the natural (n. 7847); to slay the last with the sword means to destroy thus the outmost or last things; for the sword is truth combating against falsity and destroying it, and the converse (n. 2799, 4499, 6353, 7102, 8294).

9553. *And its flowers.* That this signifies knowledges of truth, is evident from the signification of flowers, as knowledges of truth. Flowers have this signification, because flowers are growths which precede and in their manner produce fruits and seeds, for, as is well known, trees and plants blossom before they bear fruit. The case is the same with man as to intelligence and wisdom. Knowledges of truth precede and in their manner produce with man those things which are of wisdom; for they serve as objects to his rational, and thus as means for growing wise. It is for this reason that knowledges of truth are as flowers, and that the good of life, which is the good of wisdom, is as fruit. Since all things which are in the spiritual world have reference to such things as are in man, for the reason that heaven represents one man and corresponds to each and all things with man, therefore also all things which are in the natural world, according to their agreement with such things as are with man, correspond, represent, and signify (see n. 9496). From this it may now be evident why it is that flowers or blossoms signify knowledges of truth, and in general truths, and that fruits and likewise seeds signify goods. That flowers are 2
knowledges of truth and in general truths, is evident from the following passages in Isaiah: *Their root shall be as*

rottenness, and their blossom as dust: because they have rejected the law of Jehovah Zebaoth, and despised the word of the Holy One of Israel (v. 24). Again: *Jacob shall cause generations to come to take root: Israel shall blossom and bud: so that the faces of the world shall be filled with fruit* (xxvii. 6). Again: *Woe to . . . the drunkards of Ephraim, and to the fading flower of his glory and beauty* (xxviii. 1). Drunkards stand for those who reason from falsities (see n. 1072); Ephraim for the intellectual of the church, here perverted (n. 5354, 6222, 6234, 6238, 6267); glory for truth Divine (n. 4809, 5922, 8267, 8427, 9429); from which it is plain that a flower is knowledge by which is truth. Again: *The grass withereth, the flower fadeth . . . the people is grass . . . but the word of our God standeth for ever* (xl. 7, 8). In Nahum: *The flower of Lebanon languisheth* (i. 4)—where also the flower stands for knowledges
3 as means for growing wise. In Daniel: I Nebuchadnezzar, saw in a dream, *and behold a tree in the midst of the earth, the height thereof great . . . the leaf thereof fair, and the flower thereof much . . . the beast of the field had shadow under it, and the birds of heaven dwelt in the branches thereof, and all flesh was fed. . . . But the Holy One from heaven, crying aloud, said, Hew down the tree, cut off his branches, shake off his leaf, scatter his flower; let the beast of the field get away from under it, and the birds from his branches* (iv. 10, 12–14). By the tree and the height thereof is signified the increase of the religion which is signified by Babel, which religion is holy in externals, but profane in internals (n. 1182, 1283, 1295, 1304–1308, 1321, 1322, 1326); the leaf stands for truth of knowledge in general (n. 885); the flower for the knowledge of truth so far as it serves as a means for growing wise, but here so far as it serves as a means for growing insane, since it is said that the flower shall be scattered; the beast of the field stands for those who are in affections for good, and in the opposite sense for those who are in affections for evil

(n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198, 7523, 9090, 9280); but the birds of heaven are those who are in affections for truth, and in the opposite sense those who are in affections for falsity (n. 3219, 5149, 7441); therefore it is said that under the shadow of that tree dwelt the beast of the field, and that in its branches dwelt the birds of heaven, and that all flesh was fed; and afterward that the beast of the field should get away from under it, and the birds from its branches.

9554. *Shall be out of it.* That this signifies from the spiritual which is from the celestial good, is evident from the signification of the candlestick, of which the pomegranates and flowers were to be, as the Divine spiritual which is from the Divine celestial — of which above (see n. 9548). Hence it is plain that by the words, shall be out of it, is signified from the spiritual which is from celestial good.

9555. *And there shall be six branches going out of the sides thereof.* That this signifies all things of truth from good in the complex, is evident from the signification of six, as all things in the complex (see n. 3960, 7973, 8148); and from the signification of branches going out of the sides, as truths from good. For by the branches from the candlestick the like is signified as by the arms and hands of a man, since each and all things which are in nature have reference to the human form, and have their signification therefrom (n. 9496, 9553). The arms and hands in man correspond to truths from good, and hence to power (n. 878, 4931–4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133). From which it is plain that by the six branches going out of the sides are signified all things of truth from good in the complex.

9556. *Three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.* That hereby is signified what is full as

to good and truth, is evident from the signification of three, as what is full (see n. 2788, 4495, 7715, 9198); from the signification of the branches of the candlestick, as truths from good, and hence power — of which above (see n. 9555); and from the signification of, out of the one side and out of the other side, as from good and thence truth. For by the things which are on the right side of the body are signified goods, and by those which are on the left side truths therefrom, as is the case with the right part and the left part of the face, the right and the left eye, the right and the left ear, the right and the left foot; and in like manner the rest of the members of the body.

9557. *Three cups almond-shaped.* That this signifies what is full as to knowledges from good, is evident from the signification of three, as what is full — see just above (n. 9556); from the signification of cups, as truths of knowledge which are from the good of charity (n. 5120); and from the signification of almonds, as goods of life corresponding to truths of interior natural good (n. 5622). From this it is plain that by three cups almond-shaped is signified what is full as to truths of knowledge from good.

9558. *In one branch.* That this signifies the power of truth from good, is evident from the signification of a branch, as truth from good, and hence power — of which above (n. 9555).

9559. *A pomegranate and a flower.* That this signifies knowledge of good and of truth, is evident from the signification of a pomegranate, as knowledge of good (see n. 9552); and from the signification of its flower, as knowledge of truth (n. 9553).

9560. *And three cups almond-shaped in the other branch, a pomegranate and a flower.* That this signifies the same as just above (n. 9557–9559), is evident without explication.

9561. *So for the six branches going out of the candlestick.*

That this signifies the power of truth from good as to all things in the spiritual heaven, is evident from the signification of six, as all things in the complex (see above, n. 9555); from the signification of branches, as truths from good, and hence power (n. 9555, 9558); and from the signification of the candlestick, as the spiritual heaven (n. 9548). From this it is plain that by the six branches going out of the candlestick is signified the power of truth from good as to all things in the spiritual heaven.

9562. *And in the candlestick.* That this signifies the middle through which there is conjunction, and from which are powers, is evident from the signification of the candlestick, as the spiritual heaven (see n. 9548), but here, because the middle part is meant from which the six branches went out, by which branches are signified powers (n. 9558), therefore the middle is signified through which there is conjunction, and from which are powers.

9563. *Four cups almond-shaped.* That this signifies knowledges of truth from good, is evident from the signification of four, as conjunction (see n. 8877); and from the signification of cups almond-shaped, as knowledges from good — of which above (n. 9557).

9564. *The pomegranates thereof and the flowers thereof.* That this signifies knowledges of good and of truth, is evident from the signification of pomegranates, as knowledges of good (see n. 9552); and from the signification of flowers, as knowledges of truth (n. 9553).

9565. *And a pomegranate under two branches out of it, and a pomegranate under two branches out of it, and a pomegranate under two branches out of it.* That this signifies the knowledge of good for each single truth, is evident from the signification of a pomegranate, as knowledge of good (see n. 9552); and from the signification of the branches, as truths from good (n. 9555). Its being three times repeated signifies each single thing, and in the internal sense full conjunction; for by three is signified full or

complete (n. 2788, 4495, 7715, 9198), and by two is signified conjunction (n. 1686, 5194, 8423).

9566. *For the six branches going out of the candlestick* signifies the power of truth from good as to all things in the spiritual heaven — as above (n. 9561).

9567. *Their pomegranates and their branches shall be out of it: all of it.* That this signifies that the knowledges of good and the powers shall be from the Divine spiritual which is from the Lord, is evident from the signification of pomegranates, as knowledges of good (see n. 9552); from the signification of branches, as truths from good, and thence powers, as above (n. 9555, 9558); and from the signification of the candlestick, out of which they were to be, as the Divine spiritual which is in heaven and in the church from the Lord (n. 9548). From this it is plain that by the pomegranates and the branches which were to be out of the candlestick, is signified that the knowledges of good and the powers shall be from the Divine spiritual, which is from the Lord. How this is, may be seen in what now follows.

9568. *One beaten* [*work*] *of pure gold.* That this signifies entire and perfect, because from the same good, is evident from the signification of one beaten or solid thing, as the whole quantity, thus all from good, which is signified by gold (see n. 9550), and thus what is entire and perfect; for that which is wholly from good is entire and perfect. By what is wholly from good, and thus by what is entire and perfect, is meant when good is the all in all, not only in the truths which are signified by the branches, but also in the knowledges which are signified by the pomegranates and the flowers. But it must be told how this is. Good is that from which are truths, while knowledges are from the truths which are from good; one is thus derived and produced from the other. But still good is the all in the things produced and derived, because they are from good.
2 The case is similar to that of end, cause, and effect. The

end is the all of the cause, and the cause is the all of the effect; whence it follows that the end is the all of the effect, insomuch that if the end or final cause be removed, there is neither its efficient cause, nor its effect. In like manner the celestial, the spiritual, and the natural succeed to each other. From the celestial is all the spiritual, and from the spiritual is all the natural, that is, from the celestial through the spiritual. All with man is called celestial that is of the good of love, and all spiritual that is of the truth of faith therefrom, and all natural that is of knowledge. That knowledge [*scientificum*] is natural, is because this knowledge is truth appearing in the light of the world; whereas the truth of faith, so far as it is of faith with the man, is in the light of heaven. From this it may now be evident how 3
one thing is produced and derived from another, and that the first is the all in the things produced and derived, so much so that if the first be removed, the things which follow from it perish. That the Divine is the first of all things, every one may know who enjoys any faculty of perception; wherefore the Divine is the all in all things of established order [*ordinis rerum*], thus in all things of good and truth which make heaven and which make the life of heaven with man. Consequently good from the Divine is in all the truths of faith, and if good be not the all in them, and if the Divine of the Lord be not the all in the good, man has nothing of heaven, and thus nothing of the church in himself. But the Divine of the Lord is in all 4
things of good, and thence in all things of truth with man, when he wills from love and believes from faith thence that all good and all truth, and thus everything of love and everything of faith, are from the Lord, and nothing at all from himself; also that he possesses so much of the truth of faith as he receives of good from the Lord; for, as above said, good is the all in all things of truth, and truth without good is truth without life. From this it may be evident what is meant by that which is entire and perfect because

from the same good, which is the signification of one beaten thing of pure gold.

9569. *And thou shalt make the lamps thereof, seven.* That this signifies holy spiritual things from it, is evident from the signification of a lamp, as faith and intelligence of truth, which are from the Lord alone (see n. 9548), thus what is spiritual — for Divine truth which is from the Lord, and through which are faith, intelligence, and wisdom, is spiritual; and from the signification of seven, as what is holy (n. 395, 433, 716, 881, 5265, 5268). The lamps were seven in number because Divine truth, from which are faith, intelligence, and wisdom, is what is called holy, for the reason that it proceeds from the Divine good of the Divine love of the Lord; and the Divine good of the Divine love is what sanctifies. It was for this reason that sanctifications were effected with oil, as the sanctification of the tent, and of all things therein, of the altar, of Aaron and his sons, and of their garments, and afterward of kings, from which they were called the Anointed; for oil signifies the good of love (n. 886, 3728, 4582, 4638).

9570. *And he shall cause the lamps thereof to go up.* That this signifies the light of the spiritual heaven, is evident from the signification of causing the lamps to go up, as kindling a light in them, that they may illuminate; and because by the candlestick was represented the spiritual heaven (see n. 9548), therefore by causing the lamps to go up is signified the light of the spiritual heaven. The light of the spiritual heaven is Divine truth proceeding from the Lord, and the faith, intelligence of truth, and wisdom of good therefrom — see what was cited above (n. 9548). How the case is with the light of the spiritual heaven shall be briefly told. In the celestial kingdom of the Lord, which is the inmost or third heaven, there is a light which immensely transcends the light that is in the spiritual kingdom, which is the middle or second heaven. The light of the celestial kingdom, or of the inmost

heaven, does not appear as light, but as flame; the reason being that in that heaven the good of love reigns, and the good of love is presented by flame in heaven. But in the spiritual kingdom of the Lord, which is the middle or second heaven, there is light which immensely transcends the light of the world, but yet it appears white; for the reason that in that heaven the truth of faith from the good of charity reigns, and the truth of faith from that good is presented by white light in heaven. For this reason also by light in the Word is signified truth which is from good, and in the supreme sense Divine truth proceeding from the Divine good of the Lord. From this it may now be evident what is meant by the light of the spiritual heaven, and what by the flame of the lamp, from which is that light.

9571. *To give light over against the faces of it.* That this signifies from the Divine good of the Divine Human of the Lord, is evident from the signification of giving light, as Divine truth proceeding from the Divine good of the Lord; for it is this which gives light to heaven and the angels themselves who are there, also to the church and the men therein who are in faith from good. The enlightenment which is thence is the enlightenment of the mind, from which come intelligence and wisdom in the truths and goods of faith. The mind is enlightened by the Word because the Word is Divine truth from the Lord. The meaning is further evident from the signification of the faces, when it concerns the Lord, as all that which is from the Divine good of His Divine love (n. 9545, 9546). The reason why it is from the Divine good of the Divine Human of the Lord, is, that the Divine Human of the Lord is the source of light in heaven, for it is the Sun of heaven, from which is the light, and the light thence is Divine truth (see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315,

6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407); and that the Lord is the Sun of heaven may also be seen above (n. 1053, 1521, 1529, 1530, 1531, 2441, 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8644, 8812). The Divine Human of the Lord is the source of light in heaven, since the Divine cannot be seen except under the human form, as indeed the Lord taught in John: *No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him* (i. 18). And again: *Ye have neither heard the voice of the Father at any time, nor seen His form* (v. 37).

9572. *And the tongs thereof, and the snuff-dishes thereof.* That this signifies the things for purifying and discharging in the natural, is evident from the signification of tongs and snuff-dishes, as things for snuffing, and thus for cleansing and discharging. That it is in the natural, is because the natural is the snuffing, and thus the purifying and the discharging part; for all the things which are of the internal or spiritual man come down even into the natural, and are purified; for there things filthy and superfluous are discharged, and things suitable for uses are arranged into order. That this is done in the natural, may be evident from this, that the internal or spiritual man, so long as it is in the body, thinks in the natural, and brings forth or utters its thoughts in the corporeal; and that it also wills in the natural, and does what it wills in the corporeal; wherefore in the natural and corporeal are things for discharging and for snuffing. This is signified by the washing of the feet, of which the Lord thus speaks in John: *He that is bathed needeth not save to be washed as to his feet, but is clean every whit* (xiii. 10). Washing signified the purification of the internal man (n. 3147, 5954, 9088), and the feet are the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

9573. *Shall be of pure gold.* That this signifies also from good, is evident from the signification of gold, as the

good of love — of which above (n. 9549). Why things for purifying and discharging were also to be from good, is evident from what was shown above (n. 9568).

9574. *Of a talent of pure gold shalt thou make it, with all these vessels.* That this signifies celestial good, from which is spiritual good together with its knowledges, is evident from the signification of a talent of pure gold, as one good from which are all things, for a talent means one, and gold means good (see n. 9549); and the vessels, which were also to be of the same good are knowledges (n. 9557, 9559, 9560, 9563, 9564); that vessels in general are truths and knowledges, may be seen above (n. 3068, 3079, 9394, 9544). Inasmuch as good must be the all in all things that are produced and derived, and thus celestial good in spiritual goods, and thence in knowledges (n. 9568), therefore it is said that the candlestick should be made beaten of pure gold (n. 9549, 9550); and that the shank, the branch, the cups, the pomegranates, and the flowers should be out of the same (n. 9551–9554); and here that he should make it of a talent of pure gold together with all these vessels.

9575. Verse 40. *And see that thou make them after their pattern, which thou hast been made to see in the mount.* "And see that thou make them after their pattern" signifies a representative of all things; "which thou hast been made to see in the mount" signifies which with the eyes of the spirit were seen in heaven.

9576. *And see that thou make them after their pattern.* That this signifies a representative of all things, is evident from the signification of a pattern or form, as a representative (see above n. 9481, 9482); here a representative of heaven where the Lord is, and of all things of heaven, or of all things of the Lord in heaven; for the pattern is meant of the ark, of the dwelling, of the table for the bread of Presence, of the candlestick, and of the vessels, by which are represented heaven where the Lord is and heavenly things.

9577. *Which thou hast been made to see in the mount.* That this signifies which with the eyes of the spirit were seen in heaven, is evident from the signification of seeing, when said of the representatives in heaven, as seeing with the eyes of the spirit — of which in what follows; and from the signification of mount Sinai, as heaven (see n. 8805, 9420). As regards seeing, when said of the representatives which appear in heaven, as seeing with the eyes of the spirit — it is to be known that angelic spirits, who are in the lowest or first heaven, constantly see forms of things like those which are in the world, such as paradises, trees therein with their fruits, flowers, and plants, also houses, palaces, and likewise animals of many kinds, besides innumerable other things which are not seen in the world. All these things are representatives of heavenly things which are in the higher heavens, and which in the first heaven are so presented in form before the eyes of the spirits which are below that an angelic spirit can know and perceive from them the particular things which exist in the higher heavens; for all things, even to the most particular, are representative and significative. From this it may be evident what is meant by the representative of heaven and of heavenly things, which are signified by the ark, the cherubim, the
2 dwelling, the tables therein, and the candlestick. Such things cannot be seen by the eyes of man, so long as he is in the world, for these eyes are formed to apprehend earthly and corporeal, and so material things. They are therefore so gross that they cannot even reach by sight the interior things of nature, as may be evident enough from their need of being reinforced with optical glasses, in order to see only those things which are nearest of interior nature. In a word, those eyes are most dull, and being such, the representatives which appear to spirits in the other life cannot be seen at all by them; but if those representatives are to appear, the light of the world must be taken away from the eyes when the things which are in the light of heaven are

seen. For there is the light of heaven, and there is the light of the world. The light of heaven is for the spirit of man, and the light of the world for his body. The case is thus: those things which are in the light of heaven are in thick darkness so long as man sees from the light of the world; and, conversely, those things which are in the light of the world are in thick darkness when man sees from the light of heaven. So it is that when the light of the world is taken away from the sight of the corporeal eye, then the eyes of man's spirit are opened and those things are seen which are in the light of heaven, thus representative forms, as was said above. From this it may be known 3
why it is that man at this day is in thick darkness concerning heavenly things, and why some are in darkness so great that they do not even believe that there is a life after death, nor that they are to live for ever. For man at this day is so immersed in the body, thus in things corporeal, earthly, and worldly, and is therefore in so gross a light of the world, that heavenly things are altogether thick darkness to him; and so the sight of his spirit cannot be enlightened. From these things it is now plain that they were the eyes of the spirit, with which Moses saw the form or pattern of the tent in mount Sinai.

CONCERNING THE EARTHS IN THE STARRY HEAVEN: HERE THE FIRST EARTH WHICH WAS SEEN.

9578. I was led by angels from the Lord to a certain earth in the universe, where it was given to look upon the earth itself, yet not to speak with the inhabitants of it, but with the spirits who came from it. For all the inhabitants or men of every earth, after their life in the world is ended, become spirits and remain about their earth. From these, however, information is given concerning their earth, and the state of its inhabitants; for the men who depart out of

the body carry with them all their former life and all their memory.

9579. Being led to the earths in the universe is not being led and translated thither as to the body, but as to the spirit; and the spirit is not led through spaces, but through variations of the state of the interior life, which appear to a spirit like progressions through spaces (n. 5605, 7381, 9440). Moreover, approaches are made according to agreement and similarity of states, for agreement or similarity of states conjoins, and disagreement or dissimilarity disjoins. From this it may be evident how a translation is effected as to the spirit, and how the spirit's approach to remote regions is effected while the man still remains in his own place.

9580. But leading a spirit outside of his own earth through variations of the state of his interiors, and causing these variations to proceed successively, even to a state which agrees with or is like to the state of those to whom he is led, is in the power of the Lord alone; for there must be a constant direction and foresight from first to last, thither and back, especially when this is to be effected with a man who as to the body is still in the world of nature and thereby in space.

9581. That this has been done, they who are in the sensual things of the body, and think from them, cannot be induced to believe. The reason is that the sensual things of the body cannot apprehend progressions apart from spaces. Nevertheless they who think from the sensual of their spirit somewhat removed or withdrawn from the sensual of the body, thus they who think interiorly in themselves, may be induced to believe and to apprehend, since in the idea of their thought there is neither space nor time, but instead thereof are the things from which spaces and times exist. For the use of such men, therefore, the things which follow concerning the earths in the starry heaven are written, and not for others, unless they be such as to suffer themselves to be instructed.

9582. In a state of wakefulness I was led as to my spirit by angels from the Lord to a certain earth in the universe, some spirits from this earth accompanying me; the progression was made toward the right, and it continued two hours. Near the end of our solar system, there appeared first a shining but dense cloud, and after it a fiery smoke ascending from a great gulf. There was an immense chasm separating our solar world on that side from certain worlds of the starry heaven. The fiery smoke appeared at a considerable distance. I was being borne across this interstice when underneath in that gulf or chasm there appeared very many men, who were spirits — for all spirits appear in the human form, and are actually men (n. 322, 1881). I also heard them talking there together; but whence they were and of what quality, it was not given to know; yet one of them told me that they were guards to prevent spirits from this world from passing into any other world in the universe without permission being given.

9583. That this was the case was also confirmed, for when certain spirits who were in the company to whom permission to pass had not been given, came to that great interstice, they began to cry out exceedingly that they were perishing, for they were like persons struggling in the agony of death; wherefore they halted on that side of the chasm, and could not be conveyed any further; for the fiery smoke which exhaled from the chasm seized them, and thus tormented them. The fiery smoke is falsity from the evils of lusts; such is the appearance of that falsity.

9584. The description of the first earth seen in the starry heaven will be continued at the close of the following chapter.

CHAPTER TWENTY-SIXTH.

THE DOCTRINE OF CHARITY AND FAITH.

9585. All that is called FREEDOM which is of the will, thus which is of the love. Consequently freedom manifests itself by the enjoyment of willing and thinking, and thence of doing and speaking. For all enjoyment is of love, and all love is of the will, and the will is the *esse* of man's life.

9586. To do evil from the enjoyment of love appears to be freedom, but it is servitude, because it is from hell. To do good from the enjoyment of love appears to be freedom and is indeed freedom, because it is from the Lord. It is therefore servitude to be led of hell, and it is freedom to be led of the Lord. This the Lord thus teaches in John: *Every one that committeth sin is the servant of sin. The servant abideth not in the house for ever: the Son abideth for ever. If the Son shall make you free, ye shall be free indeed* (viii. 34–36).

9587. The Lord holds man in freedom of thinking; and so far as outward restraints, which are fear of the law and for life and fear of the loss of reputation, of honor, and of gain, do not hinder, He holds him in freedom of acting. But through freedom He turns him away from evil, and through freedom He turns him toward good, leading him so gently and tacitly that man knows no otherwise than that all proceeds from himself. Thus the Lord in freedom inseminates and inroots good into the very life of man, which good remains for ever. This the Lord thus teaches in Mark: *So is the kingdom of God, as a man who casteth seed into the earth . . . the seed springeth and groweth up,*

while he himself knoweth not. The earth beareth fruit of herself (iv. 26–28). The kingdom of God is heaven with man, thus the good of love and truth of faith.

9588. That which is inseminated in freedom remains, because it is inrooted in the very will of man, which is the *esse* of his life. But that which is inseminated in a state of compulsion does not remain, because what is of compulsion is not of the will of the man but of the will of him who compels. For this reason worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, inasmuch as all freedom is of love.

9589. There is heavenly freedom and there is infernal freedom. Heavenly freedom is to be led of the Lord, and this freedom is the love of good and truth. But infernal freedom is to be led of the devil, and this freedom is the love of evil and falsity, properly lust.

9590. They who are in infernal freedom believe it to be servitude and compulsion not to be allowed to do evil and to think what is false at pleasure. But they who are in heavenly freedom dread to do evil and to think what is false, and if they are compelled thereto, they are tortured.

9591. From these considerations it may be evident what FREE-WILL is, namely, that it is doing good from choice, or from will; and that they are in this freedom who are led of the Lord.

CHAPTER XXVI.

1. And thou shalt make the dwelling, ten curtains; of fine twined linen, and blue, and purple, and scarlet double-dyed, with cherubim the work of a designer shalt thou make them.

2. The length of one curtain shall be eight and twenty

cubits, and the breadth four cubits, one curtain: one measure for all the curtains.

3. Five curtains shall be coupled together one to another; and five curtains shall be coupled together one to another.

4. And thou shalt make loops of blue upon the edge of the one curtain at the outside in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling.

5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the outer edge of the curtain that is in the second coupling; the loops shall be clasped one to another.

6. And thou shalt make fifty clasps of gold, and couple the curtains together one to the other with the clasps: and it shall be one dwelling.

7. And thou shalt make curtains of goats' [hair] for a tent over the dwelling: eleven curtains shalt thou make them.

8. The length of one curtain shall be thirty cubits, and the breadth four cubits, one curtain: one measure for the eleven curtains.

9. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain on the forefront of the tent.

10. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain of the second coupling.

11. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one.

12. And what remaineth over and above of the curtains of the tent, the half curtain that remaineth over and above, thou shalt make to hang over the back of the dwelling.

13. And the cubit on the one side, and the cubit on the

other side, of that which remaineth in the length of the curtains of the tent, shall overlap the sides of the dwelling on this side and on that side, to cover it.

14. And thou shalt make a covering for the tent of skins of red rams, and a covering of badgers' skins above.

15. And thou shalt make the boards for the dwelling of shittim wood, standing up.

16. Ten cubits shall be the length of a board, and a cubit and a half the breadth of one board.

17. Two hands shall there be in one board, joined one to another: thus shalt thou make for all the boards of the dwelling.

18. And thou shalt make the boards for the dwelling twenty, the boards for the corner of the south southward.

19. And thou shalt make forty bases of silver under the twenty boards; two bases under one board for its two hands, and two bases under one board for its two hands.

20. And for the other side of the dwelling, at the corner of the north, twenty boards:

21. And their forty bases of silver; two bases under one board, and two bases under one board.

22. And for the two legs of the dwelling toward the sea [westward] thou shalt make six boards.

23. And two boards shalt thou make for the corners of the dwelling in the two legs.

24. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25. And there shall be eight boards, and their bases of silver, sixteen bases; two bases under one board, and two bases under one board.

26. And thou shalt make bars of shittim wood; five for the boards of the one side of the dwelling,

27. And five bars for the boards of the other side of the dwelling, and five bars for the boards of the side of the dwelling, for the two legs toward the sea.

28. And the middle bar in the middle of the boards shall pass through from end to end.

29. And thou shalt overlay the boards with gold, and make their rings of gold, homes for the bars: and thou shalt overlay the bars with gold.

30. And thou shalt rear up the dwelling according to the fashion which thou wast caused to see in the mount.

31. And thou shalt make a veil of blue, and purple, and scarlet double-dyed, and fine twined linen: with the work of a designer shall he make it, with cherubim:

32. And thou shalt hang it upon four pillars of shittim overlaid with gold, their hooks of gold, upon four bases of silver.

33. And thou shalt hang up the veil under the clasps, and shalt bring in thither from within the veil the ark of the Testimony: and the veil shall divide unto you between the holy and the holy of holies.

34. And thou shalt put the mercy-seat upon the ark of the Testimony in the holy of holies.

35. And thou shalt set the table from without the veil, and the candlestick over against the table on the side of the dwelling toward the south: and thou shalt put the table on the north side.

36. And thou shalt make a covering for the door of the tent, of blue, and purple, and scarlet double-dyed, and fine twined linen, the work of the embroiderer.

37. And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold: and thou shalt cast five bases of brass for them.

CONTENTS.

9592. In this chapter the second or middle heaven is represented by the dwelling and the tent; and the celestial and spiritual things therein are represented by those things of which the dwelling and the tent were constructed. And afterward the medium uniting this heaven and the inmost heaven is represented by the veil between the dwelling and the ark of the Testimony.

INTERNAL SENSE.

9593. Verse 1. *And thou shalt make the dwelling, ten curtains; of fine twined linen, and blue, and purple, and scarlet double-dyed, with cherubim the work of a designer shalt thou make them.* "And thou shalt make the dwelling" signifies the second or middle heaven; "ten curtains" signifies all the truths of which it is formed; "of fine twined linen, and blue, and purple, and scarlet double-dyed" signifies the spiritual and celestial things from which those truths are derived; "with cherubim" signifies the guard of the Lord lest it be approached and injured by the hells; "the work of a designer shalt thou make them" signifies the intellectual.

9594. *And thou shalt make the dwelling.* That this signifies the second or middle heaven, is evident from the signification of the dwelling, when said of the Divine, as heaven, in particular the middle or second heaven. It is known that there are three heavens, the inmost, the middle, and the outmost; or the third, the second, and the first. All these heavens were represented by the tabernacle; by the ark, where the Testimony was, the inmost or third heaven; by the dwelling, where were the table for the bread of Presence and the candlestick, the middle or second heaven; and by the court, the outmost or first

heaven. That there are three heavens is because there are three degrees of life in man — for man who becomes angel after death constitutes heaven, and the angels and the heavens are from no other source. The inmost degree of a man's life is for the inmost heaven; the middle degree of his life is for the middle heaven; and the outmost degree is for the outmost heaven. Now since man is such, or so formed, and since heaven is from the human race, there-
2 fore there are three heavens. These degrees of life in man are opened successively: the first degree by a life in accordance with what is equitable and just; the second degree by a life in accordance with the truths of faith from the Word and in accordance with the goods of charity toward the neighbor from that faith; and the third degree by a life in accordance with the good of mutual love and the good of love to the Lord. These are the means whereby are successively opened those three degrees of life in man, and thus the three heavens within him. But it is to be known that as far as a man recedes from good of life and draws near to evil of life, so far those degrees are closed, that is, so far the heavens are closed in him; for just as good of life opens them, so evil of life closes them. It is from this cause that all who are in evil are out of heaven, and thus in hell. And because the heavens are successively opened in man according to the good of his life, as was said above, it is to be known that in some therefore the first heaven is opened and not the second, and in some the second heaven is opened and not the third; and that the third heaven is opened in those only who are in good of life from love to the Lord. That a man is heaven in least form, and that he was created to the image both of heaven and of the world,
3 may be seen in passages already cited (n. 9279). It is the inmost heaven therefore which is represented by the ark of the Testimony, described in the preceding chapter; it is the middle heaven which is represented by the dwelling described in this chapter; and it is the outmost heaven which

is represented by the court, described in the following chapter. Heaven is called the dwelling or dwelling place of God from this, that the Divine of the Lord dwells therein; for it is the Divine truth proceeding from the Divine good of the Lord that makes heaven, inasmuch as from it the angels there have their life. And because the Lord dwells with the angels in that which is from Himself (n. 9338), therefore heaven is called the dwelling place of God, and the Divine truths themselves from the Divine good, of which the angels or the angelic societies are the receptions, are called His dwellings, or habitations — as in David: *O send out Thy light and Thy truth; let them lead me: let them bring me unto the mountain of holiness, and to Thy habitations, that I may go in unto the altar of God, unto God* (Ps. xliii. 3, 4). Again: [*There is*] *a river, the stream whereof shall make glad the city of God, the holy of the habitations of the Most High* (Ps. xlvi. 4) Again: *They have profaned the dwelling place of Thy name to the earth* (Ps. lxxiv. 7). Again: *How lovely are Thy habitations, O Jehovah* (Ps. lxxxiv. 1). That the Divine things 4
which proceed from the Divine Human of the Lord are what are in particular called His dwellings or habitations, and that therefore heaven itself is called His dwelling place, is also evident in David: *He sware unto Jehovah, he vowed unto the Mighty One of Jacob . . . I will not give sleep to mine eyes . . . until I have found out a place for Jehovah, habitations for the Mighty One of Jacob. Lo, we heard of Him in Ephrathah, we found Him in the fields of the wood. We will go into His habitations* (Ps. cxxxii. 2, 4–7). The Mighty One of Jacob is the Lord as to the Divine Human (n. 6425); Ephrathah, where He was to be found, is Bethlehem, where He was born (Gen. xxxv. 19; xlviii. 7: Micah v. 2: Matt. ii. 4–6); the fields of the wood are the goods of the church among the gentiles. In Ezekiel: *They* 5
shall dwell upon the land that I have given unto Jacob My servant . . . they shall dwell therein, they . . . and their

sons' sons, for ever; and David My servant shall be prince to them for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them . . . and I will set My sanctuary in the midst of them for evermore. So shall My habitation be with them (xxxvii. 25–27). David, who was to be prince to them, stands for the Lord (n. 1888); the sanctuary for the Divine Human of the Lord, inasmuch as from Him is all the holy (n. 3210, 9229); and thus His habitation stands for heaven and for
6 the church where the Lord is. And in Jeremiah: *Thus saith Jehovah: Behold, I will bring back the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be builded upon her own heap* (xxx. 18). Bringing back the captivity of Jacob's tents stands for restoring the goods and truths of the external church which had been destroyed; having compassion on his dwelling places stands for restoring the truths of the internal church; the city which should be builded upon her own heap stands for the doctrines of truth (n. 2449, 2943, 3216, 4492,
7 4493). How the Lord dwells in the heavens, may be evident from what has been shown already concerning the Lord, namely, that the Lord as to the Divine Human is the Sun from which are the heat and light in the heavens. The heat from the Lord as the Sun is love, and the light is faith. Thereby the Lord dwells with those who receive from Him good of love and truth of faith, and thus the heat and light of life. His presence is according to the degrees of reception.

9595. *Ten curtains.* That this signifies all the truths of which it is formed, is evident from the signification of ten, as all (see n. 4638), and so a tenth part which is one curtain means as much as is sufficient (n. 8468, 8540); and from the signification of the hangings or curtains, as the interior truths of faith which are of the new intellectual. For by the dwelling is signified the middle or second heaven, which is heaven from the reception of Divine truth

that is from the Divine good of the Lord, as was shown above (n. 9594). Therefore the hangings or curtains, of which it was constructed and with which it was covered, are the truths of faith which are of the new intellectual. That these are interior truths is because exterior truths are signified by the curtains from goats for the tent which was round about, which also are described in this chapter. That the hangings or curtains are the truths of faith be- 2
longing to those who are in the spiritual kingdom of the Lord, is evident from the passages in the Word where they are mentioned — as in Isaiah: *Sing, O barren, that did not bear . . . for more are the sons of the desolate than the sons of the married wife. . . . Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations . . . lengthen the cords. . . . For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations* (liv. 1–3). In this passage is described the church about to be established among the gentiles, which is called the barren that did not bear, for the reason that it had been without truths from the Word (n. 9325); and now is said to have more sons than the sons of the married wife, because its truths are more numerous than the truths of the former devastated church, for sons are truths (n. 489, 491, 533, 1147, 3373, 3704); enlarging the place of the tent means the holy of worship from the good of love (n. 3312, 4391, 4599); stretching forth the curtains of the habitations means the holy of worship from the truths of faith. In 3
Jeremiah: *The whole land is spoiled: suddenly are My tents spoiled, My curtains in a moment* (iv. 20). The land which is spoiled stands for the church (n. 9325), spoiled tents for the holy of worship from the good of love, spoiled curtains for holy worship from the truths of faith. Again: *My tent* 4
is spoiled, and all My cords are broken: My sons are gone forth of Me, and they are not: there is none to stretch forth My tent any more, and to set up My curtains. For the shepherds are become brutish (x. 20, 21) — where the meaning

is the same. Again: *Arise ye, and go up against Arabia, and lay waste the sons of the east. Their tents and their flocks shall they take: they shall carry away for themselves their curtains, and all their vessels, and their camels* (xlix. 28, 29). Arabia and the sons of the East stand for those who are in the knowledges of good and truth (n. 3249), taking the tents and flocks for the interior goods of the church (n. 8937), taking the curtains for the interior truths of the church, their vessels for the exterior truths of the church (n. 3068, 3079), camels for general outer knowledges (n. 3048, 3071, 3143, 3145). In Habakkuk: *Under Aven I saw the tents of Cushan: the curtains of Midian did tremble* (iii. 7) — where the curtains of Midian stand for truths with those who are in simple good (n. 3242, 4756, 4788, 6773, 6775). Thus it is plain what is meant in David: *O Jehovah . . . Thou art clothed with glory and honour; who covereth Himself with light as with a garment; who stretchest out the heavens like a curtain* (Ps. clv. 1, 2). Covering Himself with light as with a garment stands for Divine truths. That light is truth, may be seen above (n. 9548), as also is a garment (n. 4545, 4763, 5319, 5954, 9093, 9212, 9216); therefore stretching out the heavens like a curtain is enlarging the heavens by the inflow of truth Divine, from which come intelligence and wisdom. That stretching out and expanding the heavens is predicated of the new, that is, regenerate intellectual, may be seen at the end of the paragraph which now follows.

9596. *Of fine twined linen, and blue, and purple, and scarlet double-dyed.* That this signifies the spiritual and celestial things from which truths are derived, is evident from the signification of fine twined linen, as truth from a celestial origin (see n. 9469); from the signification of blue, as the celestial love of truth (n. 9466); from the signification of purple, as the celestial love of good (n. 9467); and from the signification of scarlet double-dyed, as spiritual good or the good of truth (n. 9468). Such is the order in

which spiritual and celestial things, or truths and goods, follow with the man and angel who is in the middle or second heaven. For first is truth from a celestial origin, which is signified by fine linen; next is the love or affection for truth, which is signified by blue; afterward is the love or affection for good from that truth, which is signified by purple; and lastly is spiritual good, which is signified by scarlet double-dyed. Because spiritual and celestial things 2
follow in this order, therefore fine twined linen is here mentioned first; but in the case of the veil, which was between the dwelling and the ark, or between the holy and the holy of holies — in verse 31 of this chapter — it is mentioned in the last place. The reason why in the veil the fine twined linen is mentioned last, is, that the veil signifies the medium uniting the inmost heaven with the middle heaven, and therefore in that medium it must be the last in order that for the purpose of conjunction it may be the first in what follows. But by fine twined linen is sig- 3
nified in particular the intellectual, such as belongs to a spiritual man, or to an angel who is in the spiritual kingdom of the Lord. The reason why the intellectual is signified by fine twined linen, is, that with the spiritual man a new voluntary from the Lord is implanted in his intellectual part (n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113); and since the intellectual of the spiritual man is signified by the fine twined linen, therefore also spiritual truth is signified thereby, inasmuch as all truth pertains to the intellectual part, and all good to the voluntary part (n. 3623, 9300); for the intellectual is the subject or containant, and the truth belongs to it, and these two make one. From this it may also be evident that the intellectual itself, with those who are of the spiritual kingdom of the Lord, is a dwelling in the strict sense (n. 9296, 9297), and that it is described by the expanse of the curtains. Hence 4
it may be known what is signified by spreading abroad and stretching forth the heavens in the following passages — as

in Isaiah: *Jehovah . . . that stretcheth forth the heavens, that spreadeth abroad the earth . . . that giveth breath unto the people upon it, and spirit to them that walk therein* (xlii. 5). Again: *I, Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself* (xliv. 24). Again: *I have made the earth, and created man upon it: I, My hands, have stretched forth the heavens* (xlv. 12). In Jeremiah: *He who maketh the earth by His power, establisheth the world by His wisdom, and by His understanding stretcheth forth the heavens* (li. 15). And in Zechariah: *Jehovah, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1).

5 That by stretching forth the heavens and spreading abroad the earth the same is here signified as by stretching out and expanding or spreading forth the dwelling by means of the curtains, is manifest; and that this means regenerating man, and thus creating or forming a new intellectual in which is a new voluntary, which is the very heaven of the spiritual man, wherein the Lord dwells with that man. That it is the regeneration or formation of a new intellectual and of a new voluntary therein, and thus of a new man, which is signified by stretching out the heavens and spreading forth the earth, is plain from the very explanation given in the above passages; for it is said, *that giveth breath unto the people upon it, and spirit to them that walk therein; also, that formeth the spirit of man within him.* That heaven and earth are the internal and external church, may be seen above (n. 1733, 1850, 2117, 2118, 3355, 4535); also that the earth in general is the kingdom of the Lord and the church (n. 9334); and this is also plainly to be seen, for unless the earth has this signification, what could be meant by spreading forth the earth, and by laying the foundation of

6 the earth, and by forming the spirit of man therein? That by stretching out the heavens and spreading forth the earth the same is here signified as by stretching out and spreading

forth the dwelling by means of the curtains, is evident from other passages where it is stated more expressly — as in Isaiah: Jehovah, *that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in* (xl. 22). Again: *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations* (liv. 2). And in David: Jehovah *covereth Himself with light as with a garment: who stretcheth out the heavens like a curtain* (Ps. civ. 2). And thus it is also plain what is signified by the expanse in the first chapter of Genesis: *God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters. And God made the expanse, and divided between the waters that were under the expanse and the waters that were above the expanse. . . . And God called the expanse Heaven* (verses 6–8). In that first chapter is described the regeneration of the man of the celestial church, and his new voluntary and intellectual are described by the expanse; the waters under the expanse and above the expanse are the truths of the external and the internal man — that waters are truths may be seen above (n. 2702, 3058, 3424, 4976, 8568, 9323).

9597. *With cherubim.* That this signifies the guard of the Lord lest heaven be approached and injured by the hells, is evident from the signification of cherubim, as the guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509); consequently lest heaven be approached and injured by the hells.

9598. *The work of a designer shalt thou make them.* That this signifies the intellectual, is evident from the signification of a designer, as the intellectual; for this thinks out and acts from what is thought. That it is the intellectual to which wisdom, understanding, and knowledge belong, is evident in what follows, where it is said of Bezaleel: *I have called by name Bezaleel . . . and I have*

filled him with the spirit of God, as to wisdom, and as to understanding, and as to knowledge, and as to all manner of work. To devise designs, to work in gold, in silver, and in brass. And in cutting of stone for setting, and in carving of wood, to work in all manner of work of designing (Exod. xxxi. 2–5; xxxv. 30–33). That the intellectual is signified, is also evident from what was shown just above (n. 9596).

9599. Verses 2–6. *The length of one curtain shall be eight and twenty cubits, and the breadth four cubits, one curtain: one measure for all the curtains. Five curtains shall be coupled together one to another; and five curtains shall be coupled together one to another. And thou shalt make loops of blue upon the edge of the one curtain at the outside in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the outer edge of the curtain that is in the second coupling; the loops shall be clasped one to another. And thou shalt make fifty clasps of gold, and couple the curtains together one to the other with the clasps: and it shall be one dwelling.* "The length of one curtain shall be eight and twenty cubits" signifies the holy of truth from good; "and the breadth four cubits" signifies the marriage of truth with good; "one curtain" signifies thus for each of the truths; "one measure for all the curtains" signifies a similar state of the thing. "Five curtains shall be coupled together one to another; and five curtains shall be coupled together one to another" signifies constant communication of truth with good and of good with truth. "And thou shalt make loops of blue" signifies conjunction through the celestial love of truth; "upon the edge of the one curtain at the outside in the coupling" signifies of one sphere with the other; "and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling" signifies thus reciprocally. "Fifty

loops shalt thou make in the one curtain" signifies full conjunction in the outmosts of the spheres; "and fifty loops shalt thou make in the outer edge of the curtain that is in the second coupling" signifies in like manner reciprocally; "the loops shall be clasped one to another" signifies conjunction in every way on both sides. "And thou shalt make fifty clasps of gold" signifies full capacity for conjunction derived from good; "and couple the curtains together one to the other with the clasps" signifies the mode of conjunction everywhere; "and it shall be one dwelling" signifies the whole heaven thus altogether one.

9600. *The length of one curtain shall be eight and twenty cubits.* That this signifies the holy of truth from good is evident from the signification of length, as good (see n. 1613, 8898, 9487); from the signification of a curtain, as interior truth of faith, which belongs to the new intellectual — of which above (n. 9595); and from the signification of eight and twenty, as the holy of conjunction. That this is the signification of eight and twenty is because this number arises from the multiplication of seven by four, and by seven is signified what is holy (n. 433, 716, 881, 5265, 5268), and by four conjunction (n. 1686, 8877). For numbers when multiplied have a similar signification with the simple numbers of which they are the product (n. 5291, 5335, 5708, 7973). From this it is plain that by the length of one curtain being eight and twenty cubits is signified the holy of truth from good.

9601. *And the breadth four cubits.* That this signifies the marriage of truth with good, is evident from the signification of breadth, as truth (see n. 1613, 3433, 3434, 4482, 9487); and from the signification of four, as conjunction, and thus marriage, for the conjunction of truth and of good is called the heavenly marriage (n. 2173, 2618, 2728, 2729, 2803). Four means conjunction or marriage because this number arises from two multiplied into itself, and two mean conjunction (n. 5194, 8423); and because

multiplied numbers have a similar signification with the simple numbers of which they are compounded — as was said just above (n. 9600). That all numbers in the Word signify things, may be seen in passages already cited (see n. 9488).

9602. *One curtain.* That this signifies thus for each of the truths, is evident from the signification of a curtain, as truth (see n. 9595). Therefore by one curtain, or by each one, is signified each of the truths.

9603. *One measure for all the curtains.* That this signifies a similar state of the thing, is evident from the signification of a measure, as the state of a thing as to truth (see n. 3104). Therefore one measure for all the curtains is a similar state of the thing for all truths. By a similar state of the thing, when it is said concerning the truths of faith in the spiritual kingdom, is meant that they all look to good, and that through good they look to the Lord from Whom they are; for the truths which do not look to good and thus to the Lord, are not truths of faith, consequently are not the truths of the church or of heaven. The truths which look in another direction may indeed in their external form appear as truths, but they are not truths, inasmuch as they are without life; for the life of truth is good, and good is from the Lord, Who alone is life. Truths which look in another direction are like the members of a body without a soul, which are not members of any body, be-
2 cause they are inanimate and therefore of no use. That measure signifies the state of a thing as to truth, and also the state of a thing as to good, is plain from passages in the Word that give the measurements of the new Jerusalem, and also of the new temple. By the new or the holy Jerusalem is signified the new church of the Lord, in like manner by the temple; wherefore by their measurements are signified states as to truth and as to good — as in John: The angel *had a golden reed to measure the* holy Jerusalem, *and the gates thereof, and the wall thereof . . . and he*

measured the city with the reed, twelve thousand furlongs. . . . And he measured the wall thereof, a hundred forty and four cubits, which is the measure of a man, that is, of an angel (Apoc. xxi. 15–17). That the measurements here signify states as to good and truth, is very manifest, for the holy Jerusalem is the new church of the Lord, and the gates and the wall are the protecting truths of faith; twelve thousand mean all truths and goods in the complex; likewise a hundred forty and four (n. 7973), for this number signifies the same with the number twelve, because it arises from twelve multiplied into twelve; that twelve means all truths and goods in the complex, has been already shown (n. 577, 2089, 2129, 2130, 3272, 3858, 3913). The measure of a man, that is, of an angel, signifies that such is the state of the church and of heaven as to the goods of love and the truths of faith, for a man stands for the church, and an angel for heaven. Unless it were known what is signified by the holy Jerusalem, by its gate and its wall, by the number twelve thousand furlongs, and by the measure of the wall being an hundred forty and four, also what by measure, what by a man, and what by an angel, who would ever know what is meant by the measure of the city being twelve thousand furlongs, and the measure of the wall a hundred forty and four cubits, the measure of a man, that is, of an angel? The like is signified by measurement in 3
Zechariah: *I lifted up mine eyes, and saw, and behold a man, in whose hand was a measuring line. I said, Whither goest thou? He said, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof* (ii. 1, 2). Also in Ezekiel, where a man who had a measuring reed measured the houses of the new city, and also the temple, as to the outer walls, the inner walls, the gates, the foundations, the thresholds, the windows, the steps (xl.–xlii.). Unless these measurements signified the states of the subject in respect to truth and good, such things would never have been mentioned. By measuring in general is signified the

state of truth and good — as in Jeremiah : *Thus saith Jehovah, If the heavens above shall be measured, and the foundations of the earth searched out beneath, behold, then will I cast off the seed of Israel for all that they have done. Behold, the days come . . . that the city shall be built to Jehovah. . . . And the measuring line shall go out onward over the hill Gareb, and shall turn about unto Goah* (xxxi. 37–39). Also in Isaiah : *Who hath measured the waters in the hollow of his hand, and meted out the heavens with the span . . . and weighed the mountains in scales, and the hills in a balance?* (xl. 12.)

9604. *Five curtains shall be coupled together one to another; and five curtains shall be coupled together one to another.* That this signifies constant communication of truth with good and of good with truth, is evident from the signification of five, as all things of one part, for in ten are signified all things of the whole (see n. 9595) ; and from the signification of the curtains, as the interior truths of faith which are of the new intellectual (see also n. 9595). Thus, since of the ten curtains five were coupled together, and also the other five, therefore by five of them is signified the reciprocal communication of truth and good and of good and truth ; for communications must be reciprocal in order to effect the marriage conjunction of truth and good. The same things are signified by these curtains as by the things which are of the left side and those which are of the right side in man. The things in man which are of the right side have reference to good from which is truth, but those which are of the left side have reference to truth which is from good ; and in the middle of them is communication of good with truth and of truth with good, from which is perpetual and constant conjunction. Such are the things which are signified by these words, Five curtains shall be coupled together one to another, and five curtains coupled together one to another.

9605. *And thou shalt make loops of blue.* That this sig-

nifies conjunction through the celestial love of truth, is evident from the signification of loops, as conjunction — that loops mean conjunction is because conjunction is effected by means of them; and from the signification of blue, as the celestial love of truth (see n. 9466).

9606. *Upon the edge of the one curtain at the outside in the coupling.* That this signifies of one sphere with another, that is, the conjunction, is evident from the signification of the edge of a curtain at the outside in the coupling, as where one ends and the other begins, and thus the confine where the two are conjoined. That the sphere is what is signified is because in heaven spheres conjoin. For there are spheres which proceed from each angelic society in heaven and from each angel in a society. These spheres with every one exhale from the life of his affections for truth and good and are thence diffused to a distance. From these spheres spirits and angels are known at a distance of what quality they are. Angels and angelic societies are conjoined and they are also disjoined in accordance with these spheres; for similar spheres, that is, similar affections for truth and good, conjoin, and dissimilar spheres disjoin — but see what has been shown concerning these spheres above (n. 1048, 1053, 1316, 1504–1520, 1695, 2401, 2489, 4464, 5179, 6206, 6598–6613, 7454, 8630, 8794, 8797, 9490–9492, 9498, 9534). Whether we speak of angels and angelic societies, from which the spheres proceed, or of truth and good, it is the same; for the spheres are from the affections for truth and good, by virtue of which angels are angels from the Lord. It is to be known that so far as those spheres derive their quality from the Lord, so far they conjoin; but so far as they derive it from the angel's proprium, so far they disjoin. From this it is plain that the Lord alone conjoins.

9607. *And likewise shalt thou make in the edge of the curtain that is outmost in the second coupling.* That this signifies thus reciprocally, that is, that the conjunction of

the one sphere with the other is effected through the celestial love of truth, is evident without further explication.

9608. *Fifty loops shalt thou make in the one curtain.* That this signifies full conjunction in the outmosts of the spheres, is evident from the signification of fifty, as what is full (see n. 2252) ; from the signification of loops, as conjunction — as just above (n. 9605) ; and from the signification of the edge of the curtain where the loops were, as the sphere of truth where it ends (n. 9606), and thus in the outmosts.

9609. *And fifty loops shalt thou make in the outer edge of the curtain that is in the second coupling.* That this signifies in like manner reciprocally, is evident without explication.

9610. *The loops shall be clasped one to another.* That this signifies conjunction in every way on both sides, is evident from the signification of the loops, as conjunction (see n. 9605) ; and that it is in every way on both sides is signified by the clasping of one by another mutually and in turn ; for when there is clasping mutually and in turn, conjunction is effected in every way.

9611. *And thou shalt make fifty clasps of gold.* That this signifies full capacity for conjunction derived from good, is evident from the signification of fifty, as what is full (see n. 9608) ; from the signification of the clasps, as capacity for conjunction, for the capacity for conjunction is inherent in them from their form, which is that of something bent backward or curved inward ; and from the signification of gold, as good (n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510).

9612. *And couple the curtains together one to the other* [*with the clasps*]. That this signifies the mode of conjunction everywhere, is evident from the signification of coupling the curtains with the clasps, as the mode of conjunction ; for when by the fifty clasps is signified full capacity for conjunction, then by coupling the curtains together one to the other with the clasps is signified the mode.

9613. *And it shall be one dwelling.* That this signifies the whole heaven thus altogether one, is evident from the signification of the dwelling, as heaven (see n. 9594). That heaven is one when it is so conjoined, is manifest; for heaven consists of myriads of angelic societies, and yet the Lord leads them as one angel, or as one man. The reason of this is that mutual love from the love of the Lord obtains between them all. When this love is between all and in all, then all can be disposed into a heavenly form, which is such that many constitute one, and the more in number they are, the more they are one. This is as it is with the innumerable things in the human body, which though distinct and various yet form a one. The reason is that they are in a form similar to that in which heaven is, for they correspond, as has been shown at the end of several chapters; and from correspondence they are in mutual love and thus conjoined. Hence it is that the man who is in the good of love and of faith is a heaven in least form (n. 9279); and that the whole heaven before the Lord is as one man (see n. 9276). All the conjunction of such innumerable angelic 2
societies in heaven, with the modes of their conjunction, was represented in the form of construction of the dwelling and tent, described in this chapter. But the modes of conjunction, such as they are in heaven, cannot come from this description into the idea of man, for the reason that man does not even know that heaven was represented by the dwelling; and even if he knew this, still he does not know that the heavenly societies are so conjoined through love as to form a one. But all these things flow fully into the idea of angels, when the particulars about the dwelling are read; for each and all things of the description have an internal sense, which when made manifest by the Lord before the angels, presents the state of mutual conjunction of all who are in the whole heaven through the love which is from the Lord. The conjunction of the angelic societies into 3
one heaven has reference to these laws: — 1. Every single

thing in the form of the heavens exists according to the heavenly harmony of many consociated together. 2. Love is spiritual conjunction, from which is heavenly harmony. 3. There must be a universal bond, in order that single things may be held together in conjunction. 4. The universal bond must flow into particular bonds, and cause them. 5. The universal bond is the Lord, thus love from Him, and hence love to Him. 6. Particular bonds are derived from this, and they are those of mutual love or charity toward the neighbor. These are the laws by virtue of which heaven, consisting of innumerable angelic societies, is still as one man.

9614. Verses 7–14. *And thou shalt make curtains of goats' [hair] for a tent over the dwelling: eleven curtains shalt thou make them. The length of one curtain shall be thirty cubits, and the breadth four cubits, one curtain: one measure for the eleven curtains. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain on the forefront of the tent. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain of the second coupling. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. And what remaineth over and above of the curtains of the tent, the half curtain that remaineth over and above thou shalt make to hang over the back of the dwelling. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall overlap the sides of the dwelling on this side and on that side, to cover it. And thou shalt make a covering for the tent of skins of red rams, and a covering of badgers' skins above.* "And thou shalt make curtains of goats' [hair] for a tent over the dwelling" signifies the external of heaven, which is [from truths which are] from external celestial good; "eleven curtains shalt thou make them" signifies

all the truths from which it is. "The length of one curtain shall be thirty cubits" signifies the fulness of truth from good; "and the breadth four cubits" signifies the marriage of truth with good; "one curtain" signifies thus in each of the truths; "one measure for the eleven curtains" signifies a similar state of the subject. "And thou shalt couple five curtains by themselves, and six curtains by themselves" signifies constant communication of truth with good and of good with truth; "and shalt double over the sixth curtain on the forefront of the tent" signifies communication of all who are of that heaven with the outermost there, and influx thence into the outmost heaven. "And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling" signifies the full conjunction of one sphere with another; "and fifty loops upon the edge of the curtain of the second coupling" signifies in like manner reciprocally. "And thou shalt make fifty clasps of brass" signifies full capacity for conjunction by external good; "and put the clasps into the loops" signifies the mode of conjunction; "and couple the tent together, that it may be one" signifies that the external of heaven is thus altogether one. "And what remaineth over and above of the curtains of the tent" signifies what proceeds; "the half curtain that remaineth over and above, thou shalt make to hang over the back of the dwelling" signifies to the outmost of that heaven. "And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall overlap the sides of the dwelling on this side and on that side, to cover it" signifies the mode by which that outmost proceeds from good, in order that heaven may be rendered safe. "And thou shalt make a covering for the tent" signifies the circuit or enclosing of that heaven; "of skins of red rams" signifies external truths from good; "and a covering of badgers' skins [above]" signifies outside of these from external good.

9615. *And thou shalt make curtains of goats'* [*hair*] *for a tent over the dwelling.* That this signifies the external of heaven which is from truths which are from external celestial good, is evident from the signification of the curtains, as the interior truths of faith (see n. 9595), here the exterior truths of faith, because they were for the tent that was over the dwelling; from the signification of goats' hair, of which those curtains were to be made, as external celestial good (n. 9470); and from the signification of the tent over the dwelling, as the external of heaven, for by the dwelling is signified heaven (n. 9594), and by the tent which covered it over, the external of the same. From this it is plain that by the curtains of goats' hair for the tent over the dwelling are signified the truths which are from external celestial good, of which the external of heaven consists. But how this is cannot be known unless the external and internal of each heaven, and the influx of one heaven into the other, be known; for the Lord flows into all the heavens both immediately and mediately (see n. 9223), mediately through the inmost heaven into the middle heaven, and through the internal of this latter into its external.

9616. *Eleven curtains shalt thou make them.* That this signifies all the truths from which it is, is evident from the signification of eleven, as all — of which below; and from the signification of the curtains of goats' hair, as truths from external celestial good — of which just above (see n. 9615). That eleven signifies all, is because ten curtains constituted the tent itself, and the eleventh remaining over and above overlay the back of the dwelling — as may be evident from verses 9, 12, and 13, which follow. That ten means all, may be seen above (n. 4638, 9595).

9617. *The length of one curtain shall be thirty cubits.* That this signifies the fulness of truth from good, is evident from the signification of length, as good (see n. 9487); from the signification of a curtain, as truth from external

celestial good (n. 9615); and from the signification of thirty, as what is full (n. 9082).

9618. *And the breadth four cubits.* That this signifies the marriage of truth with good, may be seen above (n. 9601).

9619. *One curtain.* That this signifies thus in each of the truths, is evident from the signification of the curtain above (n. 9602), where the same words occur.

9620. *One measure for the eleven curtains.* That this signifies a similar state of the subject, is evident from what has been shown above (n. 9603).

9621. *And thou shalt couple five curtains by themselves, and six curtains by themselves.* That this signifies constant communication of truth with good and of good with truth, may be seen above (n. 9604).

9622. *And shalt double over the sixth curtain on the forefront of the tent.* That this signifies the communication of all who are of that heaven with the outermost there, and influx from thence into the outmost heaven, is evident from this, that the doubling of that curtain was an extension over the end of the dwelling; for by the curtains and their extension was represented heaven as to communication and influx, and therefore by the doubling and extension of the sixth curtain over the end of the dwelling was represented the communication of all who are of that heaven with the outermost there, and influx thence into the outmost heaven.

9623. *And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling.* That this signifies the full conjunction of one sphere with another; and that *fifty loops upon the edge of the curtain of the second coupling* signifies in like manner reciprocally, is evident from what has been shown above (n. 9605–9609).

9624. *And thou shalt make fifty clasps of brass.* That this signifies full capacity for conjunction by external good, is evident from the signification of fifty clasps, as full capacity for conjunction — of which above (n. 9611); and

from the signification of brass, as natural or external good (n. 425, 1551).

9625. *And put the clasps into the loops.* That this signifies the mode of conjunction, is evident from this, that when by the clasps is signified capacity for conjunction — of which just above (n. 9624), by putting them into the loops, and thereby coupling the curtains together, is signified the mode of conjunction, as also by coupling the curtains together one to the other with the clasps (n. 9612).

9626. *And couple the tent together, that it may be one.* That this signifies that the external of heaven is thus altogether one, is evident from the signification of the tent, as the external of heaven (see n. 9615); that it means that thus it may be altogether one, may be seen above (n. 9613), where the dwelling is treated of, by which is signified the internal of heaven.

9627. *And what remaineth over and above of the curtains of the tent.* That this signifies what proceeds, is evident from the signification of what remaineth over and above, as what proceeds — of which in what follows; and from the signification of the curtains of the tent, as truths from external celestial good, that constitute the external of heaven, which is signified by the tent (see n. 9615). That what remaineth over and above of the curtains is what proceeds, is because it proceeds by continuity from the expanse or covering itself.

9628. *The half curtain that remaineth over and above, thou shalt make to hang over the back of the dwelling.* That this signifies [to] the outmost of heaven, namely, that which proceeds, is evident from the signification of what remaineth, as what proceeds (see just above, n. 9627); and from the signification of the back of the dwelling, as the outmost of heaven, for the dwelling is the heaven, which is here described.

9629. *And the cubit on the one side, and the cubit on the other side,* [*of that which remaineth*] *in the length of the*

curtains of the tent, shall overlap the sides of the dwelling on this side and on that side, to cover it. That this signifies the mode by which that outmost proceeds from good in order that heaven may be rendered safe, is evident from the signification of that which remaineth over, upon the sides of the dwelling, a cubit on the one side and a cubit on the other side, as the outmost which proceeds — of which above (n. 9627) ; from the signification of the length of the curtains of the tent, as truths from good (n. 9617) ; and from the signification of covering, as protecting, for that which covers protects from assaulting evil which would bring harm. From these significations gathered into one, this meaning results, that that outmost which proceeds is from good in order that heaven may be rendered safe.

9630. *And thou shalt make a covering for the tent.* That this signifies a circuit or covering, is evident without explication, for the covering made of skins of red rams formed a covering above and around the tent.

9631. *Of skins of red rams.* That this signifies external truths from good, is evident from what has already been said and shown concerning the skins of red rams (n. 9471).

9632. *And a covering of badgers' skins above.* That this signifies outside that, namely, outside the circuit or covering from truths which are from external good, is evident from the signification of a covering, as what surrounds or covers — as just above (n. 9630) ; and from the signification of skins, as external truths (n. 9471) ; and from the signification of badgers, as goods (also n. 9471). What has been thus far said concerning the dwelling, the tent, and its two coverings, it is needless further to unfold, since the meaning is such as by reason of ignorance would scarce come into the idea of thought ; for where there is ignorance, there is blindness, thus no reception of light, and consequently no idea of the subject. For few if any know that heaven is represented and thus described by the dwelling, and its external by the tent with its two coverings. The

reason why these things are unknown, is, that scarce any one knows that heavenly things are signified by all that is in the Word, and thus that there is an internal sense which is spiritual in each single thing therein; and that this sense is not apparent in the letter, but only from the letter to those who are instructed concerning correspondences, and who while they read the Word are in enlightenment from
2 the Lord. Yea, scarce any one knows that the man who is in the good of love and of faith is a heaven in least form, and that such a man, both as to his interiors and his exteriors, corresponds to heaven (n. 9276). If these things had been known, the well educated in the Christian world, who have acquired some knowledge concerning the forms of the human body, might have been in some intellectual light, and consequently in some idea concerning heaven, and then might have apprehended what things in heaven are represented by the ark, its mercy-seat, and the cherubim over it; what by the table upon which was the bread of Presence, and by the candlestick, and by the golden altar of incense; also what things are represented by the dwelling, its curtains, boards, and bases, and further by the tent and its two coverings; for similar things in the case of man exist in his internals and in his externals, and they are also presented in a material form in his body, to which these internal things exactly correspond. For unless the external things which are corporeal exactly corresponded to the internal things which are intellectual and voluntary, there would not be any life in the body, and consequently
3 there would not be any corresponding acts. It is said that similar things were in the tabernacle as in man, because the representatives in nature have reference to the human form, and have a signification according to their relation to it (n. 9496). In the externals with man there are four coverings which encompass and enclose all the interiors, and which are called coats and skins. To what internal things these correspond may be seen shown from experience

(n. 5552–5559, 8980). Similar things were represented by the coverings which constituted the expanse of the tabernacle. From this the understanding may borrow some light concerning the forms of heaven; and yet this light would be extinguished with all those who have not a distinct knowledge concerning the things which are in the human body, and who have not at the same time a distinct knowledge concerning the spiritual things which are of faith and the celestial things which are of love, to which these things correspond. Since, however, these spiritual and celestial things with most people are in shade, yea, in thick darkness, not only from lack of knowledge, but also from lack of faith, therefore it is needless to unfold them further; for, as already said, they would not fall into any idea, because of the lack of intellectual light on such subjects.

9633. Verses 15–30. *And thou shalt make the boards for the dwelling of shittim wood, standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of one board. Two hands shall there be in one board, joined one to another: thus shalt thou make for all the boards of the dwelling. And thou shalt make the boards for the dwelling twenty, the boards for the corner of the south southward. And thou shalt make forty bases of silver under the twenty boards; two bases under one board for its two hands, and two bases under one board for its two hands. And for the other side of the dwelling, at the corner of the north, twenty boards: and their forty bases of silver; two bases under one board, and two bases under one board. And for the two legs of the dwelling toward the sea* [*westward*] *thou shalt make six boards. And two boards shalt thou make for the corners of the dwelling in the two legs. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And there shall be eight boards, and their bases of silver, sixteen bases; two bases under one board, and two bases under one*

board. And thou shalt make bars of shittim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the side of the dwelling, for the two legs toward the sea. And the middle bar in the middle of the boards shall pass through from end to end. And thou shalt overlay the boards with gold, and make their rings of gold, homes for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the dwelling according to the fashion which thou wast caused to see in the mount. "And thou shalt make the boards for the dwelling" signifies the good which supports that heaven; "of shittim wood" signifies that it is the good of merit from the Divine Human of the Lord. "Ten cubits shall be the length of a board" signifies that this good shall be the all in all; "and a cubit and a half the breadth of one board" signifies the truth from it which conjoins as much as is sufficient. "Two hands shall there be in one board" signifies power from it; "joined one to another" signifies thereby conjunction of the Lord with those who are in that heaven; "thus shalt thou make for all the boards of the dwelling" signifies thus everywhere. "And thou shalt make the boards for the dwelling twenty" signifies good which supports heaven in every way and completely; "the boards for the corner of the south southward" signifies even into its interior and inmost parts where truth is in light. "And [thou shalt make] forty bases of silver" signifies a full support by means of truth; "under the twenty boards" signifies which proceeds from the good which is from the Divine Human of the Lord; "two bases under one board" signifies its conjunction with good; "for its two hands" signifies power therefrom; "and two bases under one board for its two hands" signifies thus in each and all things. "And for the other side of the dwelling, at the corner of the north" signifies toward the exteriors of that heaven where truth is in obscurity; "twenty boards" signifies good which supports

in every way and completely; "and their forty bases of silver" signifies there also full support by truth; "two bases under one board" signifies through conjunction with good; "and two bases under one board" signifies everywhere. "And for the two legs of the dwelling toward the sea [westward]" signifies conjunction with heaven where good is in obscurity; "thou shalt make six boards" signifies good there of every kind from the Divine Human of the Lord. "And two boards shalt thou make for the corners of the dwelling in the two legs" signifies the quality of the conjunction there with good. "And they shall be twinned from beneath, and they shall be twinned together at the head of it" signifies conjunction from the exterior and from the interior; "unto one ring" signifies thereby holding together; "thus shall it be for them both; they shall be for the two corners" signifies a like conjunction everywhere. "And there shall be eight boards, and their bases of silver" signifies support in every way by good and through the truth which is from good; "sixteen bases" signifies entire support; "two bases under one board, and two bases under one board" signifies through the conjunction of truth with good everywhere. "And thou shalt make bars of shittim wood" signifies the power of truth from good; "five for the boards of the one side of the dwelling" signifies whereby it looks toward the interiors of heaven where truth is in light; "and five bars for the boards of the other side of the dwelling" signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity; "and five bars for the boards of the side of the dwelling, for the two legs toward the sea" signifies the power of truth from good whereby it looks toward that heaven where there is conjunction with good which is in obscurity. "And the middle bar in the middle of the boards shall pass through from end to end" signifies the primary power from which the powers are everywhere continued. "And thou shalt overlay the boards with gold, and make their rings of gold,

homes for the bars: and thou shalt overlay the bars with gold" signifies a representative of good from which and through which are all things. "And thou shalt rear up the dwelling according to the fashion which thou wast caused to see in the mount" signifies toward the quarters according to the states of good and of truth thence in the heaven which is represented.

9634. *And thou shalt make the boards for the dwelling.* That this signifies the good which supports that heaven, is evident from the signification of the boards, as the good which supports — of which below; and from the signification of the dwelling, as the middle or second heaven (see n. 9594). That the boards are the good which supports, is because they were of wood and supported the curtains both of the dwelling and of the tent, and also the two coverings over them. Wherefore by the boards are signified supports, and because they were of wood, they signified the supports which are from good; for everything which is of wood signifies good, even to the very houses constructed of wood (n. 3720); the quality of the good is signified by the shittim wood, of which the boards were made. Inasmuch as all the representatives which are in nature have reference to the human form, and are significative in accordance with that reference (n. 9496), so also it is with the boards of the dwelling. These boards correspond to the muscular or fleshy part in man, which supports the enveloping membranes and skins; by flesh also is signified good (n. 7850, 9127). This is why the boards were of shittim wood, by which is signified the good which supports heaven (n. 9472, 9486); also that they were overlaid with gold, by which also good is signified.

9635. *Of shittim wood.* That this signifies the good of merit from the Divine Human of the Lord, is evident from the signification of shittim wood, as the good of merit from the Divine Human of the Lord (see n. 9472, 9486). That this good is the only good which reigns in heaven and supports it, may be seen above (n. 9486).

9636. *Ten cubits shall be the length of a board.* That this signifies that this good is the all in all, is evident from the signification of ten, as all (see n. 4638, 9595); and from the signification of length, as good (n. 1613, 8898, 9487, 9600), here good which supports, which is the good of merit; for this is signified by the boards of the dwelling being made of shittim wood (n. 9635). That this good is the all in all of heaven, is because this good is the very Divine good, which makes the heavens and sustains them (n. 9486); for the good which is with the angels is the very good, since all good is from the Lord; good from any other source is not good.

9637. *And a cubit and a half the breadth of one board.* That this signifies the truth from it which conjoins as much as is sufficient, is evident from the signification of one and a half, as what is full (see n. 9487–9489), thus also as much as is sufficient, for this is what is full. The reason why this truth is from it, that is, from the good which is signified by the boards of shittim wood (n. 9634, 9635), is, that every good has its truth, and every truth its good. Good without truth is not apparent, and truth without good is not existent, for truth is the form of good, and good is the *esse* of truth. It is from form that good appears, and it is from *esse* that truth exists. The case is like that of flame and light; flame without light is not apparent, wherefore it emits from itself light that it may be apparent; and light without flame does not exist. It is the same with the voluntary of man and with his intellectual. The voluntary does not appear without the intellectual, and the intellectual does not exist without the voluntary. As it is with good and truth, or with flame and light, or again with the voluntary and the intellectual, even so it is with love and faith, for all good is of love, and all truth is of faith from love; and the voluntary of man is appointed for the reception of the good which is of love, and the intellectual for the reception of the truth which is of faith.

Love also is the flame or the fire of life, and faith is the light of life.

9638. *Two hands shall there be in one board.* That this signifies power from it, namely, through truth from good, is evident from the signification of the hands, as power (see n. 878, 3387, 4931–4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9133); and that all power is through truth from good, may be seen above (n. 6344, 6423, 9327, 9410).

9639. *Joined one to another.* That this signifies thereby the conjunction of the Lord with those who are in that heaven, is evident from the signification of being joined, when said of the power which is signified by the hands, as conjunction through truth from good. For all who are in heaven are called powers, and indeed are powers, in consequence of being receptions of the Divine truth which is from the Lord; therefore also by angels in the Word are signified truths Divine (see n. 8192). It is the Divine good proceeding from the Lord that conjoins all in heaven; for it is the Divine good that reigns universally in Divine truths, and what reigns universally, conjoins. This conjunction is what is signified by the joining of the hands of each board, one to another.

9640. *Thus shalt thou make for all the boards of the dwelling.* That this signifies thus everywhere, is evident from the signification of all, when said of heaven, as everywhere, since what is done there to all is done everywhere; and from the signification of the boards of the dwelling, as the good which supports heaven (see n. 9634).

9641. *And thou shalt make the boards for the dwelling twenty.* That this signifies good which supports heaven in every way and completely, is evident from the signification of the boards of the dwelling, as the good which supports heaven (see n. 9634); and from the signification of twenty, as what is full, thus in every way and completely. That twenty has this signification, is because numbers

formed by multiplication have the same signification as the simple numbers from which they are multiplied (n. 5291, 5335, 5708, 7973); thus the number twenty signifies the same with ten and two, from the multiplication of which it arises. That ten is what is full, and all, may be seen above (n. 3107, 4638); and in like manner two (n. 9103, 9166).

9642. *The boards for the corner of the south southward.* That this signifies even into its interior and inmost parts where truth is in light, is evident from the signification of the boards of the dwelling, as the good which supports heaven (see n. 9634); from the signification of a corner, when it is said of the quarters of the world, as where that state is which is designated and signified by the quarter — of which in what follows; and from the signification of the south southward, as the interior and inmost parts, where truth is in its light; for by the south or noonday is signified a state of light, which is a state of intelligence from truths, and thus an interior state; for light, and with the light intelligence and wisdom, in the heavens increases toward interiors; and farther from the interiors truth is in shade, which state of truth is signified by the north. From this now it is that by the corner of the south or noonday southward is signified even to the interior and inmost parts where truth is in light. The same is signified by noonday or the 2
south in Isaiah: *I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth* (xliii. 6). In this passage a new church is treated of: saying to the north is to those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the church; saying to the south is to those who are in light from knowledges of good and truth, who are those who are within the church; wherefore it is said to the latter that they should not keep back, but to the former that they should give up. In Ezekiel: *Set thy face toward the south, and drop toward the south, and prophesy against the forest of the field* 3

to the south; and say to the forest of the south. . . . Behold, I will kindle a fire in thee, and it shall devour every green tree in thee . . . and all faces from the south to the north shall be burned. . . . Set thy face toward Jerusalem, and drop against the holy places, and prophesy against the land of Israel (xx. 46, 47; xxi. 2). The south here stands for those who are in the light of truth from the Word, thus those who are of the church, but who are in falsities which they confirm from the sense of the letter of the Word wrongly interpreted; whence it is said, the forest of the field to the south, and the forest of the south. A forest is where outward knowledge reigns, but a garden where truth reigns. From this it is plain what is signified by setting the face toward the south, and dropping [words] toward the south, and prophesying against the forest of the field to the south; and by afterward setting the face toward Jerusalem, and dropping against the holy places, and prophesying against the land of Israel; for Jerusalem and the land of Israel are the church, and the holy places there
4 are the things which are of the church. Again in Isaiah: *If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then thy light shall arise in darkness, and thy thick darkness shall be as the noonday* (lviii. 10) — where darkness and thick darkness stand for ignorance of truth and good, while light and the noonday stand for understanding of them. Again: *Give counsel, execute judgment; make thy shadow like the night in the midst of the noonday; hide the outcasts; bewray not the wanderer* (xvi. 3) — where in the midst of the noonday means in the midst of the light of truth. In Jeremiah: *Sanctify ye a war against* the daughter of Zion; *arise, and let us go up at noon . . . for the day declineth, for the shadows of the evening are stretched out* (vi. 4) — where going up at noon, or toward the south, means against the church, in which truth is in light from the Word. In Amos: *I will cause the sun to go down at noon, and I will darken the*

earth in the day-light (viii. 9) — meaning the extinguishing of all light of truth from the Word. In David: *Thou shalt* 5
not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday (Ps. xci. 5, 6). The terror by night stands for the falsities of evil which are from hell; the arrow that flieth by day for the falsity which is openly taught; the death which wastes at noonday for the evil which is openly lived in, whereby truth is destroyed, where it may be in its light from the Word. In Isaiah: *The prophecy of the wilderness of the sea. As whirlwinds from the south, to sweep through; it cometh from the wilderness, from a terrible land* (xxi. 1). In 6
Daniel: *The he-goat of the goats magnified himself exceedingly. . . . And his horn grew toward the south, and toward the east, and toward the glory. And it waxed great even to the host of the heavens, and some of the host and of the stars it cast down to the earth, and trampled upon them* (viii. 8–10). The subject here is the state of the future church, and it is foretold that the church will perish by the doctrine of faith separated from the good of charity; the he-goat of the goats is such faith (n. 4169, 4769); its horn growing toward the south means the power of falsity therefrom against truths; toward the east means against goods; toward the glory means against the church; to the host of the heavens means against all the goods and truths of heaven; casting down to the earth some of the host and of the stars means destroying those goods and truths, and the very knowledges of good and truth (n. 4697). In 7
the same prophet is described war between the king of the south and the king of the north (chap. xi.), and by the king of the south is signified the light of truth from the Word, and by the king of the north reasoning concerning truths from outward knowledges; the changes which the church was to undergo until it should perish are described by the various events of that war. Since the south signified 8

truth in light, therefore it was ordained that the tribes of Reuben, Simeon, and Gad should encamp toward the south (Num. ii. 10–15). The encampments represented the orderly arrangement of all things which are in the heavens according to the truths and goods of faith and love (see n. 4236, 8103, 8193, 8196); and the twelve tribes which encamped signified all truths and goods in the complex (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by the tribe of Reuben was signified the truth of faith in doctrine (n. 3861, 3866, 5542); by the tribe of Simeon the truth of faith in life therefrom (n. 3869–3872, 4497, 4502, 4503, 5482); and by the tribe of Gad were signified the works wrought from those truths (n. 6404, 6405). From this it is plain why those tribes were encamped toward the south; for all things which are of truth, that is, of faith, are of the south, because they
9 are of light. From these examples it is now evident what is signified by the corner of the south, namely, where the state of truth is in light. For all states of the good of love and of the truth of faith are signified by the four corners of the earth — states of the good of love by the corner of the east and the corner of the west, and states of the truth of faith by the corner of the south and the corner of the north. In like manner by the four winds in the Apocalypse: *Angels standing on the four corners of the earth, holding the four winds of the earth, that wind should not blow on the earth* (vii. 1). And again: *Satan shall go forth to seduce the nations which are in the four corners of the earth* (xx. 8). In Matthew: *He shall send forth His angels . . . and they shall gather together His elect from the four winds, from one end of the heavens to the other end thereof* (xxiv. 31). And in Ezekiel: *Come from the four winds, O breath, and breathe into these slain, that*
10 *they may live* (xxxvii. 9). Because by those winds, that is, by those quarters were signified all things of good and of truth, thus all things of heaven and of the church, and

by the temple was signified heaven or the church, therefore from ancient times it was customary to place temples in an east and west direction, because the east signified the good of love in its rising, and the west the good of love in its decline. This had its origin from the representatives in which were the ancients who were of the church.

9643. [*And thou shalt make*] *forty bases of silver.* That this signifies full support by means of truth, is evident from the signification of forty, as what is full (see n. 9437); from the signification of bases, as support, for bases support; and from the signification of silver, as truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999). The reason why the bases were of silver and the boards were overlaid with gold, is, that by the boards is signified good, and by the bases truth, and that good has power and thus support through truth — that good has power through truth may be seen above (n. 6344, 6423, 9327, 9410); also that gold signifies good, and silver truth (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510). That good has power through truth, is because truth is the form of good, and good has quality thereby; for where there is quality, there is form. Thus good has that whereby it can operate on other things in this or in that manner. From this good has ability, but determined only through truth. Ability determined is actual power, and thus sustaining power. More- 2
over the bases correspond to the feet and to the soles of the feet in man; and in general to the bones which support all the fleshy part of the body. And by the feet and the bones in like manner is signified truth which supports; and by the fleshy part in the body is signified good which supports itself through truth. That all things in nature have reference to the human form, and are significative in accordance with their relation to it, may be seen above (n. 9496); also that flesh signifies good (n. 3813, 6968, 7850, 9127); that the feet are the natural, and thus truth

in power from good (n. 5327, 5328); that the body signifies good (n. 6135), and the bones truth supporting (see
3 n. 3812, 8005). It is for this reason also that the foundation, which is a common base, is the truth of faith and faith itself, as may be evident from the passages in the Word where a foundation is spoken of—as in Isaiah: *Do ye not know? do ye not hear? . . . do ye not understand the foundations of the earth?* (xl. 21.) He who does not know what is signified by a foundation and what by the earth, has no other idea than that the lowest parts of the earth are here meant by the foundations of the earth, though he may perceive, if he gives attention, that something else is meant; for what would it be to know, to hear, and to understand the foundations of the earth? Thus it may be evident that by the foundations of the earth are signified such things as are of the church. That the earth in the Word is the church, is plainly manifest from the passages in the Word where the earth is named — see what has been cited above (n. 9325); and that its foundations are the truths of faith, for these truths serve the church for foundations, as may also be further evident from the following passages — in David: *They know not, neither do they understand; they walk to and fro in darkness; all the foundations of the earth are moved* (Ps. lxxxii. 5). That the foundations of the earth are not moved, but the truths of the church with those who do not know, who do not understand, and who walk on in darkness, is plain. Again: *The earth was shaken and was moved, the foundations also of the mountains trembled, and were shaken* (Ps. xviii. 7) — where mountains are the goods of love (n. 795, 4210, 6435, 8327), and their foundations the truths of faith. And in Isaiah: *The flood-gates from on high are opened, and the foundations of the earth do shake* (xxiv. 18). Since a foundation is the truth of faith, and a city the doctrine thereof, therefore in the Word the foundation of the city is named when truth of doctrine is meant — as in

David: *The channels of waters appeared, and the foundations of the city* were discovered, at the rebuke of Jehovah* (Ps. xviii. 15). That a city stands for the doctrine of truth, may be seen above (n. 402, 2449, 2943, 3216, 4492, 4493). From this it may be evident what is signified by 4
the foundations of the city of the holy Jerusalem in John: *The wall of the city* of the holy Jerusalem *had twelve foundations, and on them the names of the twelve apostles of the Lamb. . . . The foundations of the wall . . . were adorned with all manner of precious stones* (Apoc. xxi. 14–20). He who does not know what is signified by the holy Jerusalem, what by a city, what by a wall, what by a foundation, and what by the twelve apostles, can see nothing of the arcanum which lies here concealed; when yet by the holy Jerusalem is meant the new church of the Lord, which is about to succeed to this of ours; by the city is meant doctrine, by a wall the truth protecting and defending, by the foundations the truths of faith, and by the twelve apostles, all goods of love and truths of faith in the complex. From this it may be evident why it is said that there will be twelve foundations, and that they will be adorned with every manner of precious stones; for a precious stone is the truth of faith from good of love (n. 114, 3858, 6640, 9476), and the twelve apostles are all things of love and of faith in the complex (n. 3488, 3858, 6397). From this 5
it is plain what is signified by foundations here, and also by foundations in Isaiah: *Behold, I will set thy stones with antimony,† and lay thy foundations with sapphires* (liv. 11) — where sapphires are interior truths (n. 9407). Again in the same prophet: Jehovah *with a rod shall smite Asshur. Then shall be every passing of the staff of foundation, upon which Jehovah shall cause him to rest* (xxx. 31, 32). The staff of foundation is the power of truth — that a staff is power may be seen above (n. 4013, 4015, 4876, 4936,

* Here *urbis*, city; but in 8286 and 9818 *orbis*, world.

† In 1298 *carbuncle*.

6947, 7011, 7026). And in Jeremiah: *They shall not take of thee a stone for a corner, nor a stone of foundations* (li. 26)—where a stone of foundations stands for the truths of
6 faith. And in Job: *Where wast thou when I laid the foundations of the earth? Declare if thou knowest understanding. Who determined the measures thereof, if thou knowest? . . . Whereupon were the bases thereof? Who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted?* (xxxviii. 4–7.) He who does not know what is signified in the internal sense by the earth, by the measures thereof, and by the bases, also what by a corner stone, by morning stars, and by the sons of God, sees nothing of the arcanum contained therein, believing that it is the earth which is meant, and its foundation, measures, bases, and corner stone; and he is entirely ignorant as to what is signified by the morning stars singing, and by the sons of God shouting. But he will come out of darkness into light as soon as he knows that the earth is the church, its foundations the truth of faith, its measures states of good and truth, its bases the truths themselves supporting, the corner stone the power of truth, the morning stars the knowledges of good and truth derived from good, and the sons of God truths Divine. The latter are said to shout when they come into existence, and the former to sing when they arise.

9644. *Under the twenty boards.* That this signifies which proceeds from the good which is from the Divine [Human] of the Lord, is evident from the signification of twenty, as what is full, and thus in every way and completely (see n. 9641); and from the signification of the boards of the dwelling, as the good which supports heaven (n. 9634). That this good is the good of merit, thus the good of the Divine Human of the Lord, may be seen above (n. 7850, 9127); also that this is the only good which reigns in heaven (n. 9486). That it is the truth which is signified by the bases, that proceeds from that good, is signified by the bases being under the boards.

9645. *Two bases under one board.* That this signifies the conjunction of that truth with good, is evident from the signification of two, as conjunction (see n. 5194, 8423); from the signification of bases, as truth by means of which there is support (n. 9643); and from the signification of a board, as the good which supports — as just above (n. 9644).

9646. *For its two hands.* That this signifies power from it, is evident from the signification of hands, as power (see n. 9638).

9647. *And two bases under one board for its two hands.* That this signifies thus in each and all things, is evident from this, that such bases and hands were to be applied to every board, as is involved in the repetition; and therefore the signification is that so it should be in each and all things. It is to be known that good with its truths, with man and angel, is like unto itself in every particular, even as it is in general (see n. 920, 1040, 1316, 4345), and thus in each and all things.

9648. *And for the other side of the dwelling at the corner of the north.* That this signifies toward the exteriors of that heaven, where truths are in obscurity, is evident from the signification of the dwelling, as heaven (see n. 9594); and from the signification of the north, as the exteriors, in which truth is in obscurity (n. 3708). From this it is plain that by the side of the dwelling at the corner of the north is signified toward the exteriors of heaven, where truth is in obscurity. There are four states to which the four quarters in the world, namely, the east, the west, the south, and the north, correspond. The east corresponds to a state of good in its rising, the west to a state of good in its decline; the south corresponds to a state of truth in its light, but the north to a state of truth in shade (n. 3708). The state of good to which the east corresponds, and the state of truth to which the south corresponds, are interior states; and the state of good to which the west corresponds, and the

state of truth to which the north corresponds, are exterior; for the more interior any state is, the more perfect it is; and the more exterior it is, the more imperfect, and therefore the more obscure. It is for this reason that the higher a man can be elevated toward interiors, the more he comes into the perception of good and into the light of truth. Wherefore, when a man puts off corporeal things, which are the veriest external things, as is the case when he departs out of the world, if he have lived a life of truth and good he comes into intelligence and wisdom, and thus into the perception of all happiness; and into a perception the greater, in proportion as by a life of good from the doctrine of truth he has suffered himself to be elevated toward the interiors of heaven.

9649. *Twenty boards.* That this signifies good which supports in every way and completely, is evident from the signification of twenty, as in every way and completely (see n. 9641); and from the signification of the boards of the dwelling, as the good which supports heaven (n. 9634).

9650. *And their forty bases of silver.* That this signifies there also full support by truth may be seen above (n. 9643).

9651. *Two bases under one board.* That this signifies through conjunction with good, may also be seen above (n. 9645).

9652. *And two bases under one board.* That this signifies everywhere, because in each and all things, may be seen also above (n. 9647); for what is in each and all things is everywhere.

9653. *And for the two legs of the dwelling toward the sea* [*westward*]. That this signifies conjunction with heaven where good is in obscurity, is evident from the signification of two, as conjunction (see n. 9645); from the signification of the legs [or wings],* as the borders where good

* The south and the north long sides being first described, their joining in the west side is described as extension from them in two legs or wings from the two corners.

verges to obscurity (n. 7859) ; from the signification of the dwelling, as heaven (n. 9594) ; and from the signification of the west or of the sea, as a state of good in obscurity (see n. 3708, 8615). That this state is signified by the west, is because by the sun is signified the Lord as to the good of love (n. 3636, 3643, 4060, 4321, 7078, 7083, 7171, 8644, 8812). Hence by the rising of the sun is signified the good of love from the Lord in clear perception, and by the setting of the sun good from Him in obscure perception. And because man and angel have clear perception when elevated toward interiors, or into the light of heaven, and obscure perception when in exteriors (n. 9648), and thus when in the light of the world, therefore the west is also called the sea ; for the sea signifies outer knowledge in general (n. 28, 2850), and outer knowledge is in the external or natural man, where good is in obscurity. All outer or scientific knowledge, because it is of the natural man, is in the light of the world.

9654. *Thou shalt make six boards.* That this signifies good there of every kind from the Divine Human of the Lord, is evident from the signification of six, as all things in the complex (see n. 7973), and thus of every kind ; and from the signification of the boards of the dwelling, as the good from the Divine Human of the Lord which supports heaven (n. 9644).

9655. *And two boards shalt thou make for the corners of the dwelling in the two legs.* That this signifies the quality of the conjunction there with good, is evident from what follows, where it is said that the boards there shall be twinned from beneath and twinned at the head of it unto one ring, by which is signified the quality of the conjunction there with good ; for by two is signified conjunction (see n. 9645), by boards the good which supports (n. 9634), and by the corners of the dwelling in the two legs, the borders where that good is (n. 9653).

9656. *And they shall be twinned from beneath, and they*

shall be twinned together at the head of it. That this signifies conjunction from the exterior and from the interior, is evident from the signification of being twinned, as being acted upon conjointly; from the signification of from beneath, as from the exterior — for that which is outside is expressed in the Word by beneath, and that which is within by above (see n. 3084, 4599, 5146, 8325), whence things deep down are exterior things, and high things are interior things (n. 2148, 4210, 4599); and from the signification of the head, when it is said from beneath unto the head, as from the interior. That this is signified by the head is because the head is above the body, and by higher things are signified interior things — as was just now said. And moreover the interior things of man are in his head; for in the head are the beginnings of the senses and of motions, and the beginnings are inmosts because from them the rest are derived, the beginnings being like the veins yielding springs, from which are
2 brooks. It is for this reason also that interior things are expressed in the Word by the head — as in Isaiah: *Jehovah will cut off from Israel head and tail, branch and rush, in one day* (ix. 14). Again: *Neither shall there be for Egypt any work, which head and tail, branch and rush, may do* (xix. 15). In these passages the subject is the church, the interiors of which are the head, and the exteriors the tail.
3 Again: *On all heads is baldness, every beard is cut off* (xv. 2) — baldness on the heads standing for no good and truth in the interiors; the beard cut off for no good and truth in the exteriors. And in Jeremiah: *Thou shalt be ashamed of Egypt, as thou wast ashamed of Asshur. . . . And thy hands shall be upon thy head; for Jehovah hath rejected thy defences* (ii. 36, 37). Thus is described shame on account of the goods and truths of the church which have been destroyed by knowledges and by reasonings from them. Egypt is outward knowledge; Asshur is reasoning therefrom; the hands upon the head stand for covering

the interiors for shame. In like manner in another passage: *They are ashamed, and affected with disgrace, and have covered their head* (Jer. xiv. 3; see also 2 Sam. xiii. 19).

9657. *Unto one ring.* That this signifies thereby holding together is evident from the signification of a ring, as conjunction (see n. 9493, 9495), here through conjunction holding together, because it is said that the boards shall be coupled unto one ring.

9658. *Thus shall it be for them both; they shall be for the two corners.* That this signifies a like conjunction everywhere, is evident from the signification of both, or two, as conjunction (see above, n. 9655). Inasmuch as this is on both sides, it signifies a like conjunction everywhere, for the boards twinned at the two corners looked to every quarter. Thus they constructed the two legs at the two corners, and looking to every quarter is looking everywhere. And since it was the same on both sides, there is signified like conjunction everywhere.

9659. *And there shall be eight boards, and their bases of silver.* That this signifies support in every way by good and through the truth which is from good, is evident from the signification of eight, as what is complete in every way, of which in what follows; from the signification of boards, as the good which supports (see n. 9634); from the signification of bases of silver, as support through the truth which is from good (n. 9643). That eight means in every 2
way is because by this number is signified the same as by two and four, for it arises from these multiplied together, and by two and four is signified conjunction to the full (n. 5194, 8423, 8877), and therefore also what is full (see n. 9103), and consequently in every way; for that which is in fulness is so in every way. By eight is also signified what is full and in every way from this also, that by a week or seven days is signified an entire period from beginning to end (n. 2044, 3845); whence by the eighth day is

signified a full state, from which afterward a new beginning is made. On this account it was that male children were circumcised when eight days old (Gen. xvii. 12; xxi. 4); for by the circumcision was signified purification from filthy loves by means of the truth of faith (n. 2039, 2046, 2799, 3412, 3413, 4462); the foreskin corresponded to the defilement of good by those loves (n. 4462, 7045, 7225); and the knife of stone, with which the circumcision was performed, signified the truth of faith by means of which purification is effected (n. 2039, 2046, 2799, 7044). 3 What is full in every way is also signified by eight after seven in Micah: *When Asshur shall come into our land, and when he shall tread in our palaces, then shall we set over him seven shepherds and eight princes of men. And they shall eat up the land of Asshur with the swords . . . and He shall deliver* [*us*] *from Asshur* (v. 5, 6). Asshur stands for reasoning concerning the goods and truths of the church from self-intelligence; total deliverance in every way from the falsity which arises thence is signified by the eight princes of men who shall destroy; the princes of men are 4 the primary truths of good. That eight means what is full and in every way is also plain from experience concerning the admission and reception of societies into heaven — as may be seen above (n. 2130). The societies that were first received appeared up to twelve in number, and afterward eight; for those who are admitted and received into heaven are they who have been purified from earthly things and therefore from the loves of them, and who have afterward been instructed; by the number eight was then 5 signified what is full. The same is signified by eight in other parts of the Word, as by the porch of the gate from the house being eight cubits, and by there being eight steps to the house, in Ezekiel (xl. 9, 31, 41). There a new house is described, by which is signified a new church of the Lord; truths which lead to good and from good to 6 truths are signified by the porch and by the steps. He

who does not know that numbers in the Word involve things, cannot conceive otherwise than that where the tabernacle, the temple of Solomon, and afterward a new house and a new temple and a new earth are described in Ezekiel, the measurements and the numbers signify nothing of reality, and therefore nothing of sanctity; when yet in the Word there is no syllable that is vain. Let him who has intelligence consider the measurements and numbers in Ezekiel (xl.–xlviii.) and the measurements and numbers in the Apocalypse (xxi.), where also it is said that the angel measured the wall of the new Jerusalem a hundred forty and four cubits, and that the measure of a man, that is, of an angel (verse 17); also in another passage: *He that hath understanding, let him count the number of the beast; for it is the number of a man, and his number is six hundred and sixty and six* (Apoc. xiii. 18); besides in many passages elsewhere. That all numbers in the Word signify things, may be seen above (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973), as also where it has been shown what is signified by some numbers in particular.

9660. *Sixteen bases.* That this signifies entire support, is evident from the signification of sixteen, as what is entire; for sixteen has a similar signification with eight, inasmuch as multiplied numbers signify the like as their simple factors (see n. 5291, 5335, 5708, 7973); that eight means what is full in every way was shown just above (n. 9659); therefore it also means what is entire. The meaning is further evident from the signification of bases, as support (n. 9643).

9661. *Two bases under one board, and two bases under one board.* That this signifies through the conjunction of truth with good everywhere, is evident from the signification of two, as conjunction (see n. 1686, 3519, 5194, 8423); from the signification of bases, as truth which supports (see

n. 9645) ; and from the signification of a board, as good which supports (n. 9634). That it is so in each and all things, consequently everywhere, is involved by the repetition, as several times above.

9662. *And thou shalt make bars of shittim wood.* That this signifies the power of truth from good, is evident from the signification of bars, as the power which truth has from good (see n. 9496) ; from the signification of shittim wood, as the good of merit which is of the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, may be seen above (n. 9486) ; consequently it is that from which truths have power.

9663. *Five for the boards of the one side of the dwelling.* That this signifies whereby it looks toward the interiors of heaven where truth is in light, is evident from the signification of five, as all things of that part (n. 9604) ; from the signification of boards, as goods which support (n. 9634) ; and from the signification of the side of the dwelling, as the quarter of heaven which is looked to ; for the dwelling is heaven (n. 9594), and the side is the quarter which is looked to. That it means toward the interiors where truth is in light, thus toward the south, is because the same things are said three times, and the third or last time it is said in regard to the two legs toward the sea ; and three sides are mentioned, the first to the south (verse 18), the second to the north (verse 20), and the third to the sea, or westward (verse 22). That to the south is to interiors where truth is in light, may be seen above (n. 9642) ; also that to the north is toward exteriors where truth is in obscurity (see n. 9648) ; and that to the sea is where good is in obscurity (n. 9653).

9664. *And five bars for the boards of the other side of the dwelling.* That this signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity, is evident from what has been shown just above (n. 9662, 9663).

9665. *And five bars for the boards of the side of the dwelling, for the two legs toward the sea.* That this signifies the power of truth from good whereby it looks to that heaven where there is conjunction with good which is in obscurity, is evident also from what has been shown above (n. 9653, 9662, 9663).

9666. *And the middle bar in the middle of the boards shall pass through from end to end.* That this signifies the primary power from which the powers are everywhere continued, is evident from the signification of a bar, or stave, as power (see n. 9496) ; from the signification of the middle, as what is inmost and primary (n. 1074, 2940, 2973, 5897, 6084, 6103) ; from the signification of passing through from end to end, when it is said of a bar by which is signified power, as powers which are thence derived and everywhere continued. How it is with these things cannot 2
be known unless it is known how it is with interior and exterior things in the spiritual world. Those things which are best and purest, which therefore are more perfect than the rest, are in the inmost part; those which proceed thence toward exteriors, are less perfect according to the degree of removal from inmosts; and lastly those things which are in outmosts are the least perfect of all (n. 9648). Things are said to be less perfect, which can be more easily wrested from their form and beauty, and thus from their order. It is the same as with fruits, which contain in their inmost part seeds, on the outside of which is the pulp. The seeds are in a more perfect state than the pulp which is outside ; as may be evident from this, that when the pulp decays, the seeds notwithstanding remain entire. The case is the same with the seeds ; inmostly in them is the prolific part, and this is in a more perfect state than those parts of the seed which are outside ; for the prolific part remains in its integrity and produces a new tree or plant, when the exterior parts are dissolved. The case is the same in heaven, where inmosts, since they are nearer to the Lord,

are in a more perfect state than the exteriors. In consequence the inmost heaven excels the heavens which are beneath in wisdom and intelligence, and therefore in happiness. The case is still the same in every heaven, the inmost therein being more perfect than are the parts which are round about. It is the same with a man who is in the good of love and the truths of faith. His internal is in a more perfect state than his external, for the internal man is in the heat and light of heaven, but the external is in the heat and light of the world. It is the same in every perfect form; its inmost is the best. It is the inmost which
3 is understood by the middle. That by passing through from end to end, when said of the bar, is signified power thence derived and everywhere continued, is because from end to end signifies the first end and the last, and thus from beginning to end, for the first end is the beginning. It is for this reason that by the ends are signified all things and everywhere — as in Jeremiah: *The sword of Jehovah devoureth from the end of the land unto the end thereof* (xii. 12). A sword stands for truth fighting against falsity and destroying it, and in the opposite sense for falsity fighting against truth and destroying it (n. 2799, 4499, 6353, 7102, 8294); devouring from the end of the land unto the end thereof stands for all things of the church, since the land or earth means the church (n. 9334). In David: *His going forth is from the end of the heavens, and His circuit unto the ends thereof* (Ps. xix. 6) — where also from the end of the heavens unto the ends thereof means all things
4 and everywhere. In Mark: *He shall send forth His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth even unto the uttermost part of heaven* (xiii. 27) — where the uttermost part or end of the earth and the uttermost part or end of heaven stand for all things external and internal of the church; that the earth is the external of the church, and heaven its internal, may be seen above (n. 1733, 1850, 2117, 2118, 3355,

4535)— where is set forth what is meant by the new earth and the new heaven. So with ends, in the plural number — as in Isaiah: *Look unto Me, and be ye saved, all the ends of the earth* (xlv. 22). And in David: *O God of our salvation, the confidence of all the ends of the earth, and of them that are afar off upon the sea* (Ps. lxv. 5). And also in the singular number, when it is said, even unto the end — as in Isaiah: *That My salvation may be even unto the end of the earth* (xlix. 6). Again: *Jehovah shall make it to be heard even unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh* (lxii. 11). And in Jeremiah: *A tumult shall come even unto the end of the earth* (xxv. 31). In these passages by even unto the end is involved from end to end. But when by end 5
is meant only what is outmost or last, then by it is signified that which is the last of heaven or of the church — as in Isaiah: *Sing unto Jehovah a new song, His praise, the end of the earth, going down to the sea, and the fulness thereof; ye isles, and the inhabitants thereof* (xlii. 10)— where the end of the earth going down to the sea stands for the outmost of the church where good and truth are in obscurity. That the sea has this signification, may be seen above (n. 9653); the isles stand for those who are more remote from truths, and therefore from worship (n. 1158). Again: *Bring My sons from far, and My daughters from* 6
the end of the earth (xliii. 6)— where sons from far are those who are in obscurity as to truths, and daughters from the end of the earth are those who are in obscurity as to goods, such as were the gentiles. That sons are those who are in truths, and in an abstract sense, truths, may be seen above (n. 264, 489, 491, 1147, 2623, 2803, 2813, 3373, 3704); also that daughters are those who are in goods, and in an abstract sense, goods (n. 489–491, 2362, 3963, 8994). From this it is also plain that end is predicated of good, and from afar of truth (see also Ps. lxv. 5 and Isa. xiii. 5). But it is to be known that by the end of heaven is not

meant the end of space, but a state of good and truth; for in heaven there is no space, but only the appearance of it according to states of good and truth.

9667. *And thou shalt overlay the boards with gold, and make their rings of gold, homes for the bars: and thou shalt overlay the bars with gold.* That this signifies a representative of good from which and through which are all things, is evident from the signification of overlaying with gold, and of making of gold, as a representative of good (see n. 9510); by the boards also is signified good which supports (n. 9634); by the rings the conjunction of good and truth (n. 9493, 9495); and by the bars the power of truth from good (n. 9496). The reason why all things are from good and through good, is, that all things in the universe have reference to good and to truth, and good is that from which truth is, and thus from which everything is. Good takes its origin from the Divine itself. The Divine love of the Lord is Divine good, for all good is of love. The Divine love itself, and thus the Divine good, is the very *Esse* which is called Jehovah, and also the Lord; the *existere* therefrom is truth. From this it may be evident that all things are from good.

9668. *And thou shalt rear up the dwelling according to the fashion which thou wast caused to see in the mount.* That this signifies toward the quarters according to the states of good and of truth thence in the heaven which is represented, is evident from the signification of the dwelling, as a representative of heaven (see n. 9594); from the signification of according to the fashion which thou wast caused to see in the mount, as toward the quarters according to the states of good and of the truth thence in heaven; for this is meant by the fashion according to which the dwelling was to be reared up. That mount Sinai, where it was seen, means heaven, may be seen above (n. 9420). From the description it is plain that the dwelling as to length was reared from east to west, and that the entrance

was toward the east, and the ark toward the west; consequently the sides were toward the south and the north. The eastern quarter of the dwelling represented the state of good in its rising, the western quarter the state of good in its decline, the southern quarter the state of truth in its light, and the northern quarter the state of truth in its shade. The entrance was to the eastern quarter, for the 2
reason that the Lord enters into heaven through the good of love, as may also be evident in Ezekiel, where the new temple is described, and where are these words: *He brought me to the gate that looketh toward the east: when, behold, the glory of the God of Israel came from the way of the east. . . . And the glory of Jehovah came into the house by the way of the gate whose face is toward the east . . . and the glory of Jehovah filled the house* (xliii. 1–6); and afterward: *Jehovah said unto me, This gate* [that looketh toward the east] *shall be shut, it shall not be opened, and no man shall enter in by it; but Jehovah, the God of Israel, shall enter in by it* (xliv. 1, 2). From this it is very manifest that the Lord alone enters into heaven through the good of love, and that the good of love from the Lord fills heaven and makes it. The east signifies the Lord as to the good of love, for the reason that the Lord is the Sun of heaven (n. 3636, 3643, 7078, 7083, 7270). But in heaven the case is this: the east is where the Lord appears as the Sun, which is in front opposite to the right eye (n. 4321, 7078, 7171); toward the west from it, and thus in a straight line from the east to the west, are those who are in the good of love; but toward the south are those who are in the light of truth, and to the north those who are in the shade of truth. All who are in heaven look toward the Lord, for looking forward there is looking to Him. No one in heaven can look backward and away from Him, howsoever he may turn himself (see n. 4321). But this is an arcanum which the natural man cannot comprehend. Such are the things that were represented by the fashion shown to Moses in the mount, according to which the dwelling was to be reared.

9669. Verses 31–33. *And thou shalt make a veil of blue, and purple, and scarlet double-dyed, and fine twined linen: with the work of a designer shall he make it, with cherubim: and thou shalt hang it upon four pillars of shittim overlaid with gold, their hooks of gold, upon four bases of silver. And thou shalt hang up the veil under the clasps, and shalt bring in thither from within the veil the ark of the Testimony: and the veil shall divide unto you between the holy and the holy of holies.* "And thou shalt make a veil" signifies the medium which unites this heaven and the inmost heaven, thus spiritual good with celestial good; "of blue, and purple, and scarlet double-dyed, and fine twined linen" signifies the goods of love and of faith there conjoined; "with the work of a designer shall he make it" signifies the intellectual; "with cherubim" signifies a guard lest they be commingled; "and thou shalt hang it upon four pillars of shittim" signifies the good of merit, which is of the Lord alone, conjoining and supporting; "overlaid with gold" signifies the representative there; "their hooks of gold" signifies the modes of conjunction by good; upon four bases of silver" signifies the power of conjunction through truth. "And thou shalt hang up the veil under the clasps" signifies the capacity for conjunction and hence the actuality; "and shalt bring in thither from within the veil the ark of the Testimony" signifies the existence of the inmost heaven within that uniting medium; "and the veil shall divide unto you between the holy and the holy of holies" signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love.

9670. *And thou shalt make a veil.* That this signifies the medium which unites this heaven and the inmost heaven, thus spiritual good with celestial good, is evident from the signification of the veil, which made a distinction between the dwelling where was the ark of the Testimony

and that portion where were the candlestick and the table on which was the bread of Presence, as the medium which unites the middle heaven and the inmost heaven; for by the ark in which was the Testimony was represented the inmost heaven where the Lord is (see n. 9457, 9481, 9485), and by the dwelling outside of the veil was represented the middle heaven (n. 9594). And because the good of love to the Lord makes the inmost heaven, and the good of charity toward the neighbor makes the middle heaven, therefore by the veil is also signified the medium which unites spiritual good and celestial good. Spiritual good is the good of charity toward the neighbor, and celestial good is the good of love to the Lord; that the heavens are distinguished according to those goods, may be seen from the citations given above (n. 9277). From this it is now plain what is signified by the veil, both in the tabernacle and in the temple. Those two heavens, namely, the in- 2
most and the middle, are so distinct that there is no entrance from the one into the other. But still they constitute one heaven by means of intermediate angelic societies, which are of such a genius that they can approach the good of either heaven. These societies are what constitute the uniting medium which was represented by the veil. It has also been granted me sometimes to speak with angels from those societies. The quality of the angels of the inmost heaven, and the respective quality of the angels of the middle heaven, may be evident from correspondence. To the angels of the inmost heaven correspond those things in man which belong to the province of the heart and to that of the cerebellum; but to the angels of the middle heaven correspond those things in man which belong to the province of the lungs and to that of the cerebrum. Those things which are of the heart and the cerebellum are called involuntary and spontaneous, because they so appear; but those things which belong to the lungs and the cerebrum are called voluntary. What the perfec-

tion of the one heaven is in comparison with the other, and what the difference between them, may from this be in some measure evident. But to the intermediate angels who approach to either heaven and conjoin them, correspond the cardiac and pulmonary plexuses, through which the conjunction of the heart with the lungs is effected; and also the medulla oblongata, in which the fibre of the cere-
3 bellum is conjoined with the fibre of the cerebrum. That the angels who are of the celestial kingdom of the Lord, that is, who are in the inmost heaven, constitute the province of the heart in the Greatest Man, and that the angels who are of the spiritual kingdom of the Lord, that is, who are in the middle heaven, constitute the province of the lungs, may be seen above (n. 3635, 3886–3890); also that from this is the correspondence of the heart and the lungs in man (n. 3883–3896). It is the same with the correspondence of the cerebrum and the cerebellum. The quality of the celestial, or of those who are in the inmost heaven, and the quality of the spiritual, or of those who are in the middle heaven, and the difference between them, may be seen above (n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521). From this it may be plain what is the quality of the intermediate angels who constitute the uni-
4 ting medium, which was represented by the veil. That the veil of the temple was rent in twain when the Lord endured the cross (Matt. xxvii. 51: Mark xv. 38: Luke xxiii. 45) signified His glorification; for when the Lord was in the world, He made His Human Divine truth; but when He departed out of the world, He made His Human Divine good, from which afterward proceeded Divine truth (see citations in n. 9199, 9315). Divine good is the holy of
5 holies. The glorification of the Human of the Lord even

to the Divine good which is Jehovah, is also described in the internal sense by the process of expiation, when Aaron entered into the holy of holies within the veil (Lev. xvi.); and in a respective sense by the same process is described the regeneration of man even to celestial good, which is the good of the inmost heaven. The process was as follows: Aaron was to take a young bullock for a sin offering and a ram for a burnt offering, for himself and his house; and he was to put on the garments of holiness, which were a coat of linen, breeches of linen, a girdle of linen, and a mitre of linen, and wash his flesh in water. And he was to take two he-goats, and cast lots upon them; and one of these was to be offered to Jehovah, and the other to be sent forth into the wilderness — the latter for the congregation of the sons of Israel. When he sacrificed the young bullock, he was to bring incense within the veil and to sprinkle of the blood of the bullock and of the he-goat seven times upon the mercy-seat eastward, and also to put blood upon the horns of the altar. Afterward he was to confess the sins of the sons of Israel, which he was to put upon the he-goat, and this was to be sent forth into the wilderness. Lastly he was to put off the garments of linen, and to put on his own, and to make a burnt offering for himself and for the people. Then is told what was not to be offered up of the sacrifices. This was to be done every year, when Aaron would enter into the holy of holies within the veil. The priesthood, which Aaron administered, represented the Lord as to Divine good; even as the regal office, which was afterward vested in the kings, represented the Lord as to Divine truth (n. 6148). The process of the glorification of the Human of the Lord even to Divine good is described in the internal sense in the above passage. This process was made manifest to angels when Aaron performed those things and entered within the veil, and it is also now manifested to angels when this portion of the Word is read. By the young bullock for 6

the sin offering, and by the ram for a burnt offering, is signified the purification of good from evils in the external and in the internal man; by the tunic of linen, the breeches of linen, the girdle of linen, and the mitre of linen, which he was to put on when he entered in, and by the washing of his flesh, is signified that the purification was effected through truths from good; by the two he-goats of the goats for a sin offering, and by the ram for a burnt offering, and by the he-goat which was offered, and by the other which was sent forth, is signified the purification of truth from falsities in the external man; by the incense which he was to bring within the veil, is signified adaptation; by the blood of the bullock and the blood of the he-goat which was to be sprinkled seven times upon the mercy-seat eastward, and afterward upon the horns of the altar, is signified Divine truth from Divine good; by the confession of sins over the living goat, which was to be sent forth into the wilderness, is signified entire separation and casting out of evil away from good; by his putting off the garments of linen and putting on his own garments when he was to offer burnt offerings, also by the bringing forth of the flesh, the skin, and the dung of the sacrifices outside the camp and burning them, is signified the putting on of celestial good with a regenerate person, and the glorification in the Lord of the Human even to Divine good, after all those things had been rejected which were of the Human derived from the mother, even until He was no longer her son (see the citations in n. 9315). These are the things which are signified by that process of purification, when Aaron entered into the holy of holies within the veil; for after these things had been performed, Aaron represented the Lord as to Divine good. From this it may be evident that by the veil between the holy and the holy of holies is also signified the medium uniting Divine truth and Divine good in the Lord.

9671. *Of blue, and purple, and scarlet double-dyed, and*

fine twined linen. That this signifies the goods of love and of faith there conjoined, is evident from the signification of blue, as celestial love of truth (see n. 9466) ; from the signification of purple, as celestial love of good (n. 9467) ; from the signification of scarlet double-dyed, as spiritual good (n. 4922, 9468) ; and from the signification of fine twined linen, as truth from a celestial origin (n. 9469). From this it is plain that by these four things are signified the goods of love and of faith conjoined in a uniting medium. The case is this : they in heaven who have reference to the uniting medium represented by the veil, have the goods of love and the goods of faith conjoined in themselves ; for through the goods of love they are conjoined to the celestial who are in the inmost heaven, and through the goods of faith to the spiritual who are in the middle heaven ; for the good of love to the Lord is called celestial good, and the good of faith in Him is called spiritual good. They in heaven who have reference to the uniting medium, 2
are called celestial spiritual and spiritual celestial ; the former are represented in the Word by Joseph, and the latter by Benjamin. That Joseph in the representative sense is the celestial spiritual, may be seen above (n. 4286, 4592, 4963, 5249, 5307, 5331, 5332, 5417, 5869, 5877, 6224, 6526) ; also that Benjamin is the spiritual celestial (n. 3969, 4592) ; and thus that Joseph is the internal uniting medium, and Benjamin the external uniting medium (n. 4585, 4592, 4594, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 5822). What the celestial spiritual is, and what the spiritual celestial, may be seen above (n. 1577, 1824, 2184, 4585, 4592, 4594). From the opposites also, which are 3
in the hells, it is known what the distinction is between the celestial and the spiritual in the heavens. They who in the hells are opposite to the celestial are called genii, and they in the hells who are opposite to the spiritual are called spirits. The genii, who are opposite to the celestial, are at the back, but the spirits, who are opposite to the

spiritual, are in front, and the intermediate are at the sides. The genii, because they are opposite to the celestial, are in more interior evil than the spirits — see what has been told about both from experience (n. 5977, 8593, 8622, 8625). The hell of the genii is altogether separate from the hell of the spirits, insomuch indeed that they who are in the one cannot pass into the other; for there are intermediates there who conjoin, and these are opposite to the intermediates in the heavens.

9672. *With the work of a designer shall he make it* signifies the intellectual, as above (n. 9598).

9673. *With cherubim.* That this signifies a guard lest they be commingled, namely, spiritual good and celestial good, and thus the middle heaven and the inmost heaven, is evident from the signification of the cherubim, as a guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509). That it is also lest spiritual good and celestial good, and thus lest those two heavens, should be commingled, is because, if they were commingled, each kind of good would be injured, insomuch that the heavens themselves would perish. This may be evident from the difference between the two kinds of good, and thus between the two heavens, as shown in the places above cited (n. 9670). For this reason there are mediate angelic societies, which are in celestial spiritual good and in spiritual celestial good, through which conjunction is effected (n. 9671). Neither are those goods conjoined in these angelic societies, but they are distinct one from the other. From this it is plain that those societies are guards lest the two kinds of good be commingled; and thus also that by the cherubim is signified this guard and providence of the Lord.

9674. *And thou shalt hang it upon four pillars of shittim.* That this signifies the good of merit, which is of the Lord alone, and which conjoins and supports, is evident from

the signification of four, as conjunction (see n. 1686, 8877) — that four means conjunction, is because this number arises from two multiplied into itself, and multiplied numbers have the same signification as the simple numbers of which they are composed (n. 5291, 5335, 5708, 7973), and that two means conjunction may be seen above (see n. 5194, 8423); from the signification of pillars, as support, of which in what follows; and from the signification of shittim wood, as the good of merit, which is of the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, may be seen above (n. 9486); consequently also the good which supports heaven. The reason why pillars signify support is that they supported the veil, just as the boards, also of shittim wood, supported the curtains of the dwelling (n. 9634). By pillars in the 2
spiritual sense are signified those things which support heaven and the church, namely, the goods of love and the goods of faith from the Lord. These are signified by pillars in David: *I will judge uprightly when the earth and all the inhabitants thereof are dissolved; I will establish the pillars of it* (Ps. lxxv. 2, 3). In Job: God, *who shaketh the earth out of her place, so that the pillars thereof tremble* (ix. 6). The pillars of the earth stand for the goods and truths which support the church; for the earth in the Word is the church (n. 9325). That the pillars of the earth are not the things which tremble, is manifest. And in John: *He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name* (Apoc. iii. 12) — where a pillar in the temple stands for the goods and truths of the church, which also are meant by the name of God, and the name of the city, new Jerusalem. That the name of God means every good and truth of the church, or everything in the complex by which

the Lord is worshipped, may be seen above (n. 2724, 3006, 6674, 9310).

9675. *Overlaid with gold.* That this signifies a representative there of good, namely, of the good which is signified by the pillars of shittim wood, is evident from the signification of overlaying with gold, and of making of gold, as a representative of good (see n. 9510).

9676. *Their hooks of gold.* That this signifies the modes of conjunction by good, is evident from the signification of hooks, as modes of conjunction — hooks have this signification from their form; and from the signification of gold, as good (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490).

9677. *Upon four bases of silver.* That this signifies the power of conjunction through truth, is evident from the signification of four, as conjunction — of which just above (n. 9674); from the signification of bases, as power (see n. 9643); and from the signification of silver, as truth, (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9678. *And thou shalt hang up the veil under the clasps.* That this signifies the capacity for conjunction and hence the actuality, is evident from the signification of the clasps, as a capacity for conjunction (see n. 9611); the actuality from this is signified by hanging up the veil under them.

9679. *And shalt bring in thither from within the veil the ark of the Testimony.* That this signifies the existence of the inmost heaven within that uniting medium, is evident from the signification of the veil, as the medium which unites the two heavens (see n. 9670, 9671); and from the signification of the ark of the Testimony, as the inmost heaven (n. 9485); the existence of this heaven is signified by bringing in thither the ark.

9680. *And the veil shall divide unto you between the holy and the holy of holies.* That this signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love,

is evident from the signification of the holy, as the good reigning in the middle heaven; and from the signification of the holy of holies, as the good reigning in the inmost heaven. That the latter good is the good of love to the Lord and the good of mutual love, and that the former, namely, the good reigning in the middle heaven, is the good of charity toward the neighbor and the good of faith in the Lord, is plain from all those things which have been shown concerning each kind of good, celestial and spiritual, in the passages cited above (see n. 9670). The good of love to the Lord in the inmost heaven is the internal good there, whereas the good of mutual love is the external good there; but the good of charity toward the neighbor is the internal good in the middle heaven, and the good of faith in the Lord is the external good there. In each heaven there is an internal and an external, just as there is in the church, which is both internal and external, as may be seen above (n. 409, 1083, 1098, 1238, 1242, 4899, 6380, 6587, 7840, 8762, 9375). All good is holy, and all truth is holy 2
so far as it has good in it. Good is called holy from the Lord, because the Lord alone is holy, and because from Him is all good and all truth (n. 9229, 9479). From this it is plain why the dwelling is called holy, and why the ark, in which was the Testimony, is called the holy of holies; for the Testimony is the Lord Himself as to Divine truth (n. 9503); and the ark is the inmost heaven where the Lord is (n. 9485). The Lord is also in the middle heaven, but He is more fully present in the inmost heaven; for they who are conjoined to the Lord by the good of love are with Him; but they who are conjoined to the Lord by the good of faith are indeed with Him, but more remotely. In the middle heaven there is conjunction with the Lord through faith implanted in the good of charity toward the neighbor. From this it is plain why the dwelling which was outside of the veil is called the holy, and why the dwelling which was within the veil is called the holy of holies. That it is the 3

Lord from Whom is all the holy, and that He is the very holy of holies, is evident in Daniel: *Seventy weeks are decreed upon My* people . . . to anoint the holy of holies* (ix. 24). And in the Apocalypse: *Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy* (xv. 4). Therefore also the Lord is called the Holy One of Israel (Isa. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23; xli. 14, 16, 20; xliii. 3, 14; xlv. 11; lx. 9, 14: Jer. l. 29; li. 5: Ezek. xxxix. 7: Ps. lxxi. 22; lxxviii. 41; lxxxix. 18: 2 Kings xix. 22: and elsewhere). Whatsoever therefore with the sons of Israel represented the Lord, or the good and truth which proceed from Him, after inauguration was called holy, for the reason that the Lord alone is holy. The Holy Spirit in the Word is also the holy which proceeds from the Lord.

9681. Verses 34–37. *And thou shalt put the mercy-seat upon the ark of the Testimony in the holy of holies. And thou shalt set the table from without the veil, and the candlestick over against the table on the side of the dwelling toward the south: and thou shalt put the table on the north side. And thou shalt make a covering for the door of the tent, of blue, and purple, and scarlet double-dyed, and fine twined linen, the work of the embroiderer. And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold: and thou shalt cast five bases of brass for them.* "And thou shalt put the mercy-seat upon the ark of the Testimony in the holy of holies" signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love by the Lord. "And thou shalt set the table from without the veil" signifies influx through the celestial things which are of love; "and the candlestick over against the table on the side of the dwelling toward the south" signifies the illumination of the spiritual kingdom through Divine truth proceeding from the Divine Human of the Lord to

* Here *My*, but elsewhere *Thy*.

those who are in good; "and thou shalt put the table on the north side" signifies good in obscurity. "And thou shalt make a covering for the door of the tent" signifies the medium which unites the second or middle heaven with the first or outmost; "of blue, and purple, and scarlet double-dyed, and fine twined linen" signifies from the good of charity and of faith; "the work of the embroiderer" signifies what is of acquired knowledge. "And thou shalt make for the covering five pillars of shittim" signifies the support of the uniting medium, as far as is sufficient, through the good of merit, which is of the Divine Human of the Lord; "and overlay them with gold" signifies the representative of good; "and their hooks shall be of gold" signifies the modes of conjunction through good; "and thou shalt cast five bases of brass for them" signifies power from external good.

9682. *And thou shalt put the mercy-seat upon the ark of the Testimony in the holy of holies.* That this signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love by the Lord, is evident from the signification of the mercy-seat, as the hearing and reception of all things which are of worship from the good of love (see n. 9506); from the signification of the ark of the Testimony, as the inmost heaven where the Lord is (n. 9485)—that the Testimony in the ark is the Lord, may be seen above (9503); and from the signification of the holy of holies, as where the good of love from the Lord is (n. 9680). From this it is plain that by the words, And thou shalt put the mercy-seat upon the ark of the Testimony in the holy of holies, is signified the hearing and the reception of all things in the inmost heaven which are of worship from the good of love by the Lord. How the case is with the presence of the 2
Lord in the inmost heaven, and how with His presence in the middle heaven, and also in the outmost heaven, may be evident from what has been shown in many passages

concerning the influx of good and truth from the Lord. The presence of the Lord is effected by influx, and the influx is according to the life of good and of truth. They who are in the good of love to the Lord are those who receive the influx most immediately, while they who are in the good of charity toward the neighbor receive it also, but more remotely, because the good of charity toward the neighbor is more remote than the good itself of love to the Lord; while they who are in the good of faith also indeed receive the influx, but only in proportion to the good which the faith has in it; wherefore they who are in good of life from the truths of faith receive it; for the Lord is in good, since all good is from Him, and none at all
3 from man, nor from the angels in heaven. As to what further concerns the presence of the Lord in heaven, and through heaven with man, it is to be known that the Lord is above the heavens, for He is the very Sun of heaven, but that nevertheless through the light and heat from the Sun He is present. The light therefrom is the Divine truth which is of faith, and the heat therefrom is the Divine good which is of love. What proceeds from the Lord is Himself. From this it is plain that the Lord is present where the good which is from Him is received. But all these things may be better comprehended from what has been shown concerning influx — namely, that the all of life flows in from the Lord, thus all good and truth, since these make the life of man, and that what flows in is according to the reception with every one (n. 2535, 2706, 2886–2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9110, 9111, 9216); and that influx from the Lord is immediate, and also mediate through the heavens (n. 5147, 6058, 6063, 6466, 6472, 6473, 6982, 6985, 6996, 7004, 7007, 7055, 7056, 7058, 7270, 8685, 8701, 8717, 8728, 9216).

9683. *And thou shalt set the table from without the veil.* That this signifies influx through the celestial things which are of love, is evident from the signification of the table on which was the bread of Presence, as the receptacle of things celestial (n. 9527, 9545); and from the signification of without the veil, as outside the uniting medium through which there was mediate influx; for by the veil is signified the uniting medium (n. 9670), and because that table was on the other side of the veil, therefore by it was signified influx through the celestial things of the inmost heaven, which are the goods of love. That there is mediate influx from the Lord through the inmost heaven, and immediate influx from Himself, may be evident from the passages above cited (n. 9682). With every good which makes heavenly life, therefore eternal life, with man and with angels, the case is this. The inmost of good is the Lord Himself, and consequently the good of love which is immediately from Him; the good which next succeeds is the good of mutual love, then the good of charity toward the neighbor, lastly the good of faith. This is the successive order of goods from the inmost. From this it may be evident how the case is with immediate and mediate influx. In general it may be said that so far as a good succeeding in order, that is, a more external good, has in it interior good, so far it is good, for by so much it is nearer to the Lord Himself Who, as already said, is the inmost good. But the successive disposition and orderly arrangement of interior goods in exterior varies in each and all subjects according to reception, and reception is according to the spiritual and moral life of every one in the world, for the life of every one in the world remains with him to eternity. The influx of the Lord is also im- 2
mediate with every one, for without immediate influx the mediate is of no effect. Immediate influx is received according to the order in which a man or an angel is, consequently according to the Divine truth which is from the

Divine, because this is order (n. 1728, 1919, 2447, 4839, 5703, 7995, 8512, 8513, 8700, 8988). It is order itself therefore with man that he live in the good which is from the Lord, that is, that he live from the Lord. This influx is continual, and is adjoined to each and all things of the will of man, directing them as much as possible into order, for man's own will is continually leading him away from order. It is as with the voluntary and the involuntary things in man. His voluntary things continually lead away from order, but the involuntary continually lead back to order. It is for this reason that the motion of the heart, which is involuntary, is altogether beyond the control of man's will, and in like manner the action of the cerebellum; and that the motions of the heart and the powers of the cerebellum control voluntary actions, lest these should rush beyond all bounds and extinguish the life of the body before its time. For these reasons the primal activities of both, of the involuntary as well as of the voluntary, throughout the whole body proceed in conjunction. These things have been said in order to illustrate in some measure the idea concerning the immediate and the mediate influx of the celestial things of love and the spiritual things of faith from the Lord.

9684. *And the candlestick over against the table on the side of the dwelling toward the south.* That this signifies the illumination of the spiritual kingdom through Divine truth proceeding from the Divine Human of the Lord to those who are in good, is evident from the signification of the candlestick, as the Lord as to Divine truth, and thus as Divine truth proceeding from His Divine Human, and the illumination therefrom of His spiritual kingdom — of which in what follows; from the signification of the table on which was the bread of Presence over against which was the candlestick, as the Lord as to celestial good, and thus as that good itself, from which and through which the Lord flows into the spiritual kingdom, that is, into the mid-

dle heaven — of which also in what follows; and from the signification of on the side of the dwelling toward the south, as in heaven where the Divine truth proceeding from the Divine Human of the Lord is in greatest light; for the dwelling outside the veil, where the candlestick was, is the middle heaven (n. 9594), and the south or noon is where the Divine truth is in its light (see n. 9642). That in the dwelling near the veil was the candlestick, and also the table on which was the bread of Presence, and that the candlestick was on the side toward the south, and the table on the side toward the north, are arcana of heaven which cannot be made manifest unless it be known that the dwelling represented heaven, and that the things contained in the dwelling represented the celestial and spiritual things which are in heaven. What the candlestick represented has been shown above (n. 9548), and what the table on which was the bread of Presence (n. 9527, 9545), and what the south or noon signifies (n. 9642), and what the north (n. 3708). From this it may be evident that by the candlestick on the side of the dwelling toward the south is signified the illumination of the spiritual kingdom by the Divine truth proceeding from the Divine Human of the Lord. But in order 2
that the arcana themselves may be clearly seen, it must be stated how the case is in the heavens. The Lord appears to those who are of the celestial kingdom as a Sun, but to those who are of the spiritual kingdom as a Moon. The Lord as the Sun appears at a middle altitude opposite the right eye, and as the Moon He appears also at a middle altitude opposite the left eye. From the Lord as the Sun light comes to those who are in His celestial kingdom, and from the Lord as the Moon light comes to those who are in His spiritual kingdom; concerning each of these two kingdoms may be seen the passages already cited (n. 9277). The light in the heavens is Divine truth proceeding from the Divine Human of the Lord, and this, when received by angels of the spiritual kingdom, is called

truth of faith from the good of charity toward the neighbor; of this good and of that truth consists the middle heaven, which is called the spiritual heaven. The candlestick in the dwelling represented the Moon, from which they who are of the spiritual kingdom have light, and thus it represented the Lord as to Divine truth in that kingdom; for, as above said, the Lord appears to those who are of that kingdom as a Moon. From this it may now be evident why the candlestick was placed toward the south, for the south or noon is where Divine truth is in light (see n. 9642); and why the table on which was the bread of Presence, was toward the north, for the north is where Divine truth is in obscurity (n. 3708). The case is the same with the Divine good which is signified by the bread on that table; this good becomes spiritual good by the reception of Divine truth as of light from the Moon. These are the arcana which are signified by the candlestick and its position toward the south, and by the table on which was the bread of Presence, and its position toward the
3 north. That the candlestick is Divine truth proceeding from the Divine Human of the Lord, is evident from the Apocalypse: *I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girt about at the breasts with a golden girdle* (i. 12, 13). The Son of Man is the Lord as to Divine truth from His Divine Human (n. 2803, 2813, 3704). And in another passage in the same book: *The glory of God shall lighten the holy city Jerusalem, and the Lamb the lamp thereof* (xxi. 23). The glory of God is Divine truth proceeding from the Lord (n. 9429); the lamp, which is the Lamb, that is, the Lord, is faith, and from it intelligence of truth and wisdom of good, which are from the Lord alone (n. 9548); the new Jerusalem is the new church of the Lord (see
4 n. 2117). That the Lord is a Sun to those who are in the celestial kingdom, and appears as a Moon to those

who are in the spiritual kingdom, may be seen above (n. 1053, 1521, 1529–1531, 3636, 3643, 5097, 7083, 7173, 7270, 8644, 8812); also that thence in the Word by the Sun is signified the Lord as to celestial good, and by the Moon the Lord as to spiritual good (n. 1529, 1530, 2441, 2495, 4060, 4696, 7083, 8644); and that the Lord as a Sun appears at a middle altitude opposite the right eye, and as a Moon also at a middle altitude opposite the left eye (n. 1531, 4321, 7078, 7171). It is for this reason that the east in heaven is where the Lord appears as a Sun, and the south where the Lord appears as a Moon. That the light from the Lord as a Sun and as a Moon is Divine truth proceeding from His Divine Human, may be seen above (n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407). And since the light from the Lord as a Sun and as a Moon is Divine truth proceeding from Him, therefore the heat from the Lord as a Sun in heaven is the Divine good of His Divine love (n. 3338, 3339, 3636, 3643, 5215, 6032). From this it may be evident what is the difference between the celestial kingdom and the spiritual kingdom of the Lord as to the reception of Divine truth, namely, that it is as the difference between the light from the sun and the light from the moon. That on this account they who are in the spiritual kingdom are comparatively in obscurity as to the truth of faith and the good of love, may be seen above (n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289, 6500, 6945, 7233); also that they in particular were saved by the coming of the Lord into the world (n. 2661, 2716, 3969, 6373, 6854, 6914, 7035, 7091, 7828, 7932½, 8018, 8054, 8159, 8321, 9596); and that they have enlightenment in the Divine Human of the Lord (n. 2716, 2833, 2834); but that they who are of the spiritual church are

saved who through the truths of faith are in the good of life (n. 2954, 6435, 6647, 6648, 7977, 7992, 8643, 8648, 8658, 8685, 8690, 8701).

9685. *And thou shalt put the table on the north side.* That this signifies good in obscurity, is evident from the signification of the table, on which was the bread of Presence, as the receptacle of celestial things (see n. 9527), for the bread signifies celestial good, which is from the Lord (n. 9545) ; and from the signification of the north, as obscurity in respect to the truths of faith (n. 3708) ; and when truth is in obscurity, good also at the same time is in obscurity. For in the spiritual kingdom of the Lord good becomes apparent through truth, and truth is apperceived as good when it comes from the understanding into the will. This good is the good of charity toward the neighbor, and is called spiritual good. It is otherwise in the celestial kingdom of the Lord ; good there does not appear as good through truth, but it is perceived from good itself. From this it may be evident why the table was put on the side toward the north, and the candlestick on the side toward the south — but see what has been said and shown on this subject just above (n. 9684).

9686. *And thou shalt make a covering for the door of the tent.* That this signifies the medium which unites the second or middle heaven with the first or outmost heaven, is evident from the signification of the covering, as the medium uniting this heaven, which is represented by the tent of meeting, with the heaven represented by the court, which is described in the following chapter. For, as the veil between the holy and the holy of holies signified the uniting medium between the inmost or third heaven and the middle or second heaven, so this covering signifies a similar uniting medium between the middle or second heaven and the first or outmost heaven. That there are three heavens, and that two of them were represented respectively by the dwelling which was inside the veil and

by the dwelling which was outside the veil, has been shown above; and that the first * or outmost heaven is represented by the court, by the Divine mercy of the Lord will be shown in the following chapter. The entrance from the one heaven into the other is signified by the door where the covering was. That a door signifies entrance, may be seen above (n. 2145, 2152, 2356, 2385); and hence communication (n. 8989); wherefore the covering at the entrance, which was in the place of a door, is the medium which communicates and unites.

9687. *Of blue, and purple, and scarlet double-dyed, and fine twined linen.* That this signifies from the good of charity and of faith, is evident from the signification of blue, purple, scarlet double-dyed, and fine twined linen, where the veil is described — by which is signified the uniting medium between the inmost and middle heavens — as the goods of love and of faith (see n. 9671); but here the goods of charity and faith, because the covering is described, by which is signified the uniting medium between the second and the outmost heaven (n. 9686). For in the inmost heaven the good of love to the Lord reigns, but in the middle heaven the good of charity toward the neighbor, and in the outmost heaven the good of faith. Wherefore by the blue, the purple, the scarlet double-dyed, and the fine twined linen are signified the goods which reign in these heavens.

9688. *The work of the embroiderer.* That this signifies what is of acquired knowledge, is evident from the signification of the work of the embroiderer, or of embroidery, as acquired knowledge. In many passages in the Word mention is made of what is embroidered and of embroidery, and everywhere is signified thereby external or acquired knowledge. The reason of this is from representatives in the other life, where embroidered garments of various kinds appear, by which are signified truths of

* The Latin has *tertium*, plainly a slip.

2 acquired knowledge. Such truths differ from intellectual truths as external things differ from internal, or as the natural differs from the spiritual in man; for external knowledges serve the understanding or intellect for objects from which it may conclude truths. For the intellectual is the organ of sight of the internal man, and external knowledges are the objects of the same in the external or natural man. These latter are signified by the work of the embroiderer, but the former by the work of the designer; for designing is of the intellect, and embroidering is the work of one who knows and executes from the intellect. It is for this reason that those things in the dwelling which signified internals were the work of the designer, as for instance the curtains themselves therein (verse 1) and the veil between the holy and the holy of holies (verse 31); but that those things which signified what is external were the work of the embroiderer, as for instance the hanging for the door of the tent and for the gate of the court (Exod. xxxviii. 18), and the girdle (chap. xxxix. 29); for the girdle is the external which conjoins all the internals. The court means the outmost of heaven, and the door of the tent is where there is
3 an exit from the middle heaven into the outmost. That embroidery and what is embroidered mean the knowledge which is of the external or natural man, is evident from the following passages in the Word — in Ezekiel: *Fine linen in broidered work from Egypt was thy spreading forth . . . blue and purple from the isles of Elishah were thy covering. . . . Syria was thy merchant by reason of the multitude of thy handyworks . . . with chrysoprase, purple, and broidered work, and fine linen. . . . The traders of Sheba with bales of blue and broidered work* (xxvii. 7, 16, 24). This is said of Tyre, by which are signified those who are in the knowledges of truth and of good, and in an abstract sense those knowledges themselves (n. 1201). By fine linen in broidered work is signified truth of knowledge, for fine linen is truth from a celestial origin (n. 5319, 9469), and broidered

work is acquired knowledge. Therefore it is also said to come from Egypt, because by Egypt is signified external or acquired knowledge (n. 1164, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 9391); and also to come from Syria and Sheba, because by Syria is signified knowledges of truth and of good (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112), and in like manner by Sheba (n. 1171, 3240). The knowledges [*cognitiones*] of truth and of good are the external or acquired knowledges [*scientifica*] of the church. Every one who enjoys the faculty of thinking intellectually and of reflecting may see that in the above passage is not meant broidered work, nor fine linen, nor blue, nor purple, but that by those things are signified such things as are worthy of the Word, and thus spiritual things which are of heaven and the church. Again in the same prophet: *All* 4
the princes of the sea shall come down from their thrones, and lay aside their robes, and put off their broidered garments: they shall be clothed with tremblings (xxvi. 16). This also is said of Tyre; the princes of the sea are the primary external knowledges, or knowledges of memory, which are called dogmas; that princes mean what are primary, may be seen above (n. 1482, 2089, 5044); also that the sea is external knowledge in general (n. 28, 2850); robes are external truths; broidered work truths of knowledge, which are also external — that garments are truths may be seen above (n. 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918, 9093, 9158, 9212, 9216). Again 5
in the same prophet: *I clothed thee with broidered work, and shod thee with badger's skin, I girded thee about with fine linen, and covered thee with silk. . . . Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work. . . . But thou hast taken the garments of thy broidered work, and hast covered images, with which thou didst commit whoredom* (xvi. 10, 13, 16, 18) — speaking of Jerusalem, by which is signified the

church; garments of broidered work stand for truths of knowledge; covering images with which whoredom was committed, stands for confirming falsities, for committing whoredom is perverting truths by applying them to falsities or evils. Who does not see that by fine linen, by silk, and by broidered work are not here meant fine linen, silk, and broidered work? for the subject is Jerusalem. But what is meant the Christian world does not inquire, because it places the celestial and spiritual things of the Word in its literal sense and calls its interior things mystical, as to
6 which it has no concern. Again in the same prophet: *A great eagle, with great wings, with long pinions, full of feathers, which had broidered work* (xvii. 3)—speaking of the house of Israel, by which is signified the spiritual church, which is called an eagle from perception (n. 3901, 8764); its having broidered work means having acquired knowledge. In David: *The King's daughter is all glorious within: her raiment is inwrought with gold. She is brought unto the King in broidered work* (Ps. xlv. 13, 14)—where the King's daughter stands for affection for truth, broidered work for acquired knowledge of truth. And in the Book of Judges: *They shall divide the spoil . . . to Sisera a spoil of divers colours, a spoil of divers colours of embroidery, the colour of the embroideries on the necks of the spoil* (v. 30)—the song of Deborah and Barak, where broidered work stands for knowledge, which is of the natural man.

9689. *And thou shalt make for the covering five pillars of shittim.* That this signifies the support of the uniting medium, as far as is sufficient, through the good of merit belonging to the Divine Human of the Lord, is evident from the signification of the covering for the door of the tent, as the medium uniting the second or middle heaven with the first or outmost heaven—of which above (see n. 9686); from the signification of five, as some portion or somewhat (n. 4638), and also as much as is sufficient; from the signification of pillars, as support (n. 9674); and from the signification of shittim wood, as the good of merit,

which is of the Lord alone (n. 9472, 9486), thus of His Divine Human, to which belongs merit (n. 9486).

9690. *And shalt overlay them with gold.* That this signifies the representative, namely of good, is evident from the signification of overlaying with gold, and making of gold, as the representative of good (see n. 9510).

9691. *And their hooks shall be of gold.* That this signifies the modes of conjunction by means of good may be seen above (n. 9676).

9692. *And thou shalt cast five bases of brass for them.* That this signifies power from external good, is evident from the signification of bases, as the power which supports (see n. 9643); and from the signification of brass, as natural good, or external good (n. 425, 1551).

CONTINUATION CONCERNING THE FIRST EARTH IN THE STARRY HEAVEN.

9693. After I had been taken across that great gulf, I at length came to the place where I tarried; and then spirits appeared to me above, with whom it was given me to converse. From their speech, and from their peculiar manner of apprehending things and expressing them, I discerned clearly that they were from another earth; for they differed altogether from the spirits of our solar system. They also in their turn perceived from my speech that I had come from afar.

9694. After we had conversed for awhile upon various subjects, I asked them what God they worshipped. They said that they worshipped a certain angel who appears to them as a Divine man, for he is resplendent with light; and that he instructs them, and enables them to perceive what they ought to do. They said further that the Greatest God is in the Sun of the angelic heaven, and that He appears to their angel, but not to themselves; and that He is so great that they do not dare to worship Him.

9695. The angel whom they worshipped was an angelic society, to which it was given by the Lord to preside over them, and to teach them the way of what is just and right. Therefore they have light from a certain flame, which appears like a torch, of a fiery and yellow appearance. The reason of this is that they do not worship the Lord; wherefore they do not have light from the Sun of the angelic heaven, but from an angelic society; for an angelic society, when it is permitted by the Lord, can present such a light to spirits who are in a lower sphere.

9696. As for the rest, they were modest, somewhat simple, but still of quite good thought. From the light which was with them the quality of their intellectual could be inferred; for the intellect is according to the reception of the light which is in the heavens; since it is the Divine truth which proceeds from the Lord as a Sun that shines in heaven, and enables the angels not only to see, but also to understand.

9697. They were questioned concerning the sun of their world, which illuminates their earth; and they said that the sun appears to them flaming. And when I represented to them the size of the sun of our earth, they said that their sun is smaller; for to our eyes their sun appears as a star; and I was told by angels that it was among the lesser stars. They said also that from their earth also is seen the starry heaven.

9698. I was instructed that the inhabitants and spirits of that earth have reference in the Greatest Man to some part in the spleen. This was also confirmed by an influx into the spleen while they were talking with me.

9699. My sight was afterward opened, so that I could in some measure look upon their earth itself, and I saw many meadows and forests with trees in full foliage, as also woolly sheep.

9700. The subject of the First Earth seen in the Starry Heaven will be continued at the close of the following chapter.

CHAPTER TWENTY-SEVENTH.

THE DOCTRINE OF CHARITY AND FAITH.

9701. The internal and the external man are now to be described.

9702. They who have only a general idea concerning the internal and the external man, believe that it is the internal man which thinks and wills, and the external man which speaks and acts; since thinking and willing is internal, and speaking and acting therefrom is external.

9703. But it is to be known that not only the internal man thinks and wills, but also the external, yet in one manner when they are conjoined, and in another manner when they are separated.

9704. When man thinks intelligently and wills wisely, he then thinks and wills from the internal; but when man thinks not intelligently and wills not wisely, he then does not think and will from the internal. Consequently, when man has good thoughts concerning the Lord and concerning the things which are of the Lord, and when he has good thoughts concerning the neighbor and the things which are the neighbor's, and good will toward these, then he thinks and wills from the internal. But when man thinks ill in regard to these, and bears them ill will, then he does not think and will from the internal. To think well is to think from the faith of truth, and to will well is to will from the love of good; but to think ill is to think from the faith of falsity, and to will ill is to will from the love of evil.

9705. In a word, so far as man is in love to the Lord and in love toward the neighbor, so far he is in the internal man, and thinks and wills and also speaks and acts there-

from; but so far as man is in the love of self and in the love of the world, so far he is in the external man, and so far as he dares, he also speaks and acts from it.

9706. The reason is that man was created to the image of heaven and to the image of the world; the internal man to the image of heaven, and the external man to the image of the world. Wherefore thinking and willing from the internal is thinking and willing from heaven, that is, through heaven from the Lord; but thinking and willing from the external is thinking and willing from the world, that is, through the world from self.

9707. Thus it has been provided and ordained by the Lord that, so far as man thinks and wills from heaven, that is, through heaven from the Lord, so far his internal man is opened: the opening is unto heaven, even unto the Lord Himself. Therefore, on the other hand, so far as man thinks and wills from the world, that is, through the world from self, so far the internal man is closed, and the external man is opened: the opening is unto the world and unto self.

9708. The external man, that it may be reduced into order, must be made subordinate to the internal, and it is made subordinate when it obeys. So far as this is effected, so far the external also becomes wise. This is meant by the old man with its concupiscences needing to die in order that man may become a new creature.

9709. They in whom the internal man is closed, do not know that there is an internal man, neither do they believe that there is a heaven and an eternal life. And, what is wonderful, they nevertheless suppose that they think more wisely than others; for they love themselves and their own, and these they worship. It is otherwise in the case of those with whom the internal man is opened toward heaven unto the Lord, for these are in the light of heaven, and thus in enlightenment from the Lord; whereas the former are not in the light of heaven, but in the light of the world, and thus in enlightenment from self. They who are enlightened

from self and not from the Lord, see falsity as truth and evil as good.

CHAPTER XXVII.

1. And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare: and the height thereof shall be three cubits.

2. And thou shalt make the horns of it upon the four corners thereof: of itself shall its horns be: and thou shalt overlay it with brass.

3. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its fleshhooks, and its fire-tongs: all the vessels thereof thou shalt make of brass.

4. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four ends thereof.

5. And thou shalt put it under the border round the altar beneath, and the net shall reach to the middle of the altar.

6. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it.

8. Hollow of boards shalt thou make it: as thou wast caused to see in the mount, so shall they make it.

9. And thou shalt make the court of the dwelling to the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length for the one corner:

10. And the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver.

11. And likewise for the corner of the north in length

there shall be hangings a hundred [cubits] in length, and the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.

12. And [for] the breadth of the court to the corner of the sea shall be hangings of fifty cubits: their pillars ten, and their bases ten.

13. And the breadth of the court to the corner of the east eastward shall be fifty cubits.

14. And the hangings for the [one] wing shall be fifteen cubits: the pillars thereof three, and their bases three.

15. And for the other wing shall be hangings of fifteen [cubits]: the pillars thereof three, and their bases three.

16. And for the gate of the court a covering of twenty cubits, of blue, and purple, and scarlet double-dyed, and fine twined linen, the work of the embroiderer: the pillars thereof four, and their bases four.

17. All the pillars of the court round about shall be filleted with fillets of silver; and their hooks of silver, and their bases of brass.

18. The length of the court shall be a hundred cubits, and the breadth fifty here and fifty there, and the height five cubits, of fine twined linen, and their bases of brass.

19. And as for all the vessels of the dwelling in all the service thereof, all the pins thereof, and all the pins of the court, shall be of brass.

20. And thou shalt command the sons of Israel, and let them bring unto thee olive oil, pure, beaten, for the light, to cause the lamp to burn continually.

21. In the tent of meeting, without the veil which is over the Testimony, Aaron and his sons shall order it from evening to morning before Jehovah: it shall be a statute for ever throughout their generations on the part of the sons of Israel.

CONTENTS.

9710. In this chapter, in the internal sense, the subject is the worship of the Lord from the good of love. This worship is signified by the altar, and is described in general by all things relating to the altar.

9711. Afterward the subject is the outmost or lowest heaven, which is represented and described by the court.

9712. Lastly the subject is the good of charity, through which the spiritual heaven is enlightened by the Lord in the truths of faith; things that are signified by the oil of olive and by the light.

INTERNAL SENSE.

9713. Verses 1–8. *And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: of itself shall its horns be: and thou shalt overlay it with brass. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its fleshhooks, and its fire-tongs: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four ends thereof. And thou shalt put it under the border round the altar beneath, and the net shall reach to the middle of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it. Hollow of boards shalt thou make it: as thou wast caused to see in the mount, so shall they make it.* "And thou shalt make the altar" signifies a representative of the Lord and of the

worship of Him; "of shittim wood" signifies justice; "five cubits the length, and five cubits the breadth" signifies equally from good and from truth; "the altar shall be foursquare" signifies what is thus just; "and the height thereof shall be three cubits" signifies what is full as to degrees. "And thou shalt make the horns of it" signifies power; "upon the four corners thereof" signifies power in every way; "of itself shall its horns be" signifies that the power shall be from good "and thou shalt overlay it with brass" signifies a representative of good. "And thou shalt make its pans to take away its ashes" signifies [things removing] what is to be removed after uses; "and its shovels, and its basins, and its fleshhooks, and its firetongs" signifies outward knowledges containing and serviceable for every use; "all the vessels thereof thou shalt make of brass" signifies all shall be from good. "And thou shalt make for it a grating, a network" signifies the sensual, which is the outmost; "of brass" signifies which also shall be from good; "and upon the net shalt thou make four rings of brass" signifies the sphere of good through which there is conjunction; "upon the four ends thereof" signifies everywhere. "And thou shalt put it under the border round the altar beneath" signifies this in what is outmost; "and the net shall reach to the middle of the altar" signifies the extent of the sensual. "And thou shalt make staves for the altar" signifies the power of holding in a state of good; "staves of shittim wood" signifies the good of justice [and power thence]; "and overlay them with brass" signifies a representative of good. "And the staves thereof shall be put into the rings" signifies the power of the sphere of Divine good; "and the staves shall be upon the two sides of the altar" signifies the power of good through truth and of truth from good; "in bearing it" signifies existence and subsistence. "Hollow of boards shalt thou make it" signifies application; "as thou wast caused to see in the mount, so shall they

make it" signifies from the correspondence of Divine things in heaven.

9714. *And thou shalt make the altar.* That this signifies a representative of the Lord and of the worship of Him, is evident from the signification of the altar which was for burnt offerings and sacrifices, as a representative of the Lord; and since by the burnt offerings and sacrifices were signified all things of worship of the Lord, therefore also the altar was a representative of the worship of Him. The Lord is not worshipped by burnt offerings and sacrifices indeed, but by those things which were represented thereby, which are celestial things of love and spiritual things of faith (see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936). There were two things by 2
which the Lord as to the Divine Human was represented, the temple and the altar. That He was represented by the temple, He Himself teaches in John: *Jesus said, Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of His body* (ii. 19, 21). That He was represented by the altar, may also be evident from His own words when He speaks of the temple and at the same time of the altar, in Matthew: *Ye fools and blind, because ye say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. . . . Whether is greater, the gold, or the temple that sanctifieth the gold? Likewise, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? He that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by Him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon* (xxiii. 16–22). From this it is plain that, as the temple, so also the altar was a representative of the Divine Human of the Lord; for the same

is said of the altar as of the temple, namely, that it is that which sanctifieth the gift that is upon it; thus that the altar was the subject from which came sanctification; consequently that it was also the representative of the Divine Human of the Lord, from which all the holy proceeds. But the altar was a representative of the Lord as to His Divine good, whereas the temple was a representative of Him as to His Divine truth, and thus as to heaven; for the Divine truth proceeding from the Lord makes heaven. For this reason it is said of the temple, that he that sweareth by the temple, sweareth by it and by Him that dwelleth therein; and it is added, that he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon. The throne of God is the Divine truth proceeding from the Lord, and thus heaven, and He that sitteth thereon is the Lord (n. 5313). The same which was represented by the temple, was represented also by the tabernacle or dwelling, the Lord as to Divine truth being there the Testimony which was in the ark (n. 9503).

3 Because by the altar was represented the Lord as to Divine good, therefore it was the very holy of holies, and sanctified everything which touched it — as may be evident from what follows in this same book, where it is said, *Seven days thou shalt make atonement for the altar, and sanctify it; that the altar may be holy of holies: and whatsoever toucheth it shall be made holy* (Exod. xxix. 37); and therefore the fire upon the altar was perpetually burning, and was never put out (Lev. vi. 13); and from that fire was taken fire for the incense, and from no other source (Lev. x. 1–6); for by the fire of the altar was signified the Divine good of the Divine love of the Lord (n. 5215, 6314, 6832,

4 6834, 6849). That the altar was a representative of the Lord, is plain from the following passages in David: *Let Thy light and Thy truth . . . bring me unto the mountain of Thy holiness, and to Thy tabernacles, that I may go in unto the altar of God, unto God* (Ps. xliii. 3, 4). And

again: *I wash mine hands in innocency; and I compass Thine altar, O Jehovah* (Ps. xxvi. 6). But that the altar 5
was a representative of the worship of the Lord, is plain in Isaiah: *All the flocks of Arabia shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar* (lx. 7). And in Jeremiah: *The Lord hath cast off His altar, He hath abhorred His sanctuary* (Lam. ii. 7)—where casting off the altar stands for abolishing the representative of the worship of the Lord from the good of love; abhorring the sanctuary for abolishing the representative of the worship of the Lord from the truths of faith. And in Ezekiel: 6
Your altars shall be destroyed . . . I will scatter your bones round about your altars . . . your altars shall be laid waste, and made desolate, and your idols shall be broken, and cease (vi. 4, 5)—where the destruction, the laying waste, and the desolation of the altars means that so it shall be with representative worship. In Isaiah: *The iniquity of Jacob shall be expiated, only when he shall make all the stones of the altar as chalkstones that are beaten in sunder* (xxvii. 9)—where the stones of the altar that are beaten in sunder stand for all truths of worship. Again: 7
In that day shall a man look unto his Maker, and his eyes unto the Holy One of Israel. And he shall not look to the altars, the work of his hands, and to that which his fingers have made (xvii. 7, 8)—where the altars, which are the work of his hands and that which his fingers have made, stand for worship from one's own intelligence. In Hosea: 8
Ephraim hath multiplied altars for sinning (viii. 11)—where multiplying altars for sinning stands for conceiving vain objects of worship. Again in the same prophet: *The thistle and the thorn shall come up on their altars* (x. 8)—meaning that evils and falsities shall enter in and constitute the worship. And in Isaiah: *In that day shall there be an* 9
altar to Jehovah in the midst of Egypt (xix. 19)—where an altar to Jehovah means the worship of the Lord. Since 10

the altar described in this chapter was portable, it was made of shittim wood, and overlaid with brass; but the altar which was to remain in its place, was made either of earth or of unhewn stones. The altar made of earth was the principal representative of the worship of the Lord from the good of love; but the altar made of unhewn stones was a representative of worship from the goods and truths of faith (n. 8935, 8940); while the portable altar here described was a representative of the worship of the Lord from the good of love. For this reason it was of shittim wood and overlaid with brass.

9715. *Of shittim wood.* That this signifies justice, is evident from the signification of shittim wood, as the good of merit and justice, which are of the Lord alone (see n. 9472, 9486); and it shall now be told what is meant by the justice and the merit which are of the Lord alone. It is believed that the Lord had merit and justice because He fulfilled all things of the Law, and because by the passion of the cross He saved the human race; yet these things are not meant in the Word by the justice and merit of the Lord; but by His merit and justice is meant that He fought alone with all the hells, and subjugated them, and thus reduced into order all things in the hells, and at the same time all things in the heavens. For with every man there are spirits from hell, and also angels from heaven; man apart from them cannot live at all; unless, therefore, the hells had been subjugated by the Lord, and the heavens brought into order, it would have been impossible for any
2 man to be saved. This could only be effected through the Human of the Lord, that is, through combats with the hells from His Human. And since the Lord accomplished this from His own power, and thus alone, therefore to the Lord alone belong merit and justice; and therefore it is He alone Who still conquers the hells with man; for He, having once conquered them, conquers them for ever. Wherefore to man belongs nothing at all of merit and of justice, but

the merit and justice of the Lord are imputed to him when he acknowledges that nothing is from himself, but all from the Lord. Thus it is the Lord alone Who regenerates man; for regenerating man consists in driving away from him the hells, and consequently the evils and falsities which are from the hells, and in implanting heaven in their place, that is, the goods of love and the truths of faith, for these make heaven. The Lord also by continual combats with the hells glorified His Human, that is, made it Divine; for just as man is regenerated by means of combats, which are temptations, so the Lord by means of combats, which were temptations, was glorified. Therefore the glorification of the Human of the Lord, from His own power, is also merit and justice; for thereby man is saved, inasmuch as thereby all the hells are kept by the Lord for ever in subjection. That this is so, is evident from the passages in 3
the Word where the merit and justice of the Lord are spoken of — as in Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah? . . . marching in the greatness of His strength? I that speak in justice, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garment like his that treadeth in the winepress? I have trodden the winepress alone; and of the peoples there was no man with Me: yea, I trod them in Mine anger. . . . Therefore their victory is sprinkled upon My garments, and I have stained all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. I looked about, but there was no one helping; and I was astonished, but there was no one upholding: therefore Mine own arm brought salvation unto Me; and My fury, it sustained Me. And I trampled the peoples in Mine anger . . . and I brought down their victory to the earth. . . . So He became the Saviour* (lxiii. 1–8). That these things are said of the Lord, is known. His combats with the hells are described by His garments being dyed, by His being red in His apparel, and by His garments being like his that

treadeth in the winepress, and by the days of vengeance. His victories and subjugations of the hells are described by His treading them in His anger, whereby their victory was sprinkled upon His garments, by His trampling the peoples in anger, and bringing down their victory to the earth. That the Lord did those things from His own power, is described by His treading the winepress alone, and by there being of the peoples no man with Him; also by His looking about, but there being no one helping; and by His being astonished, but there was no one upholding; likewise by His own arm bringing salvation unto Him. That from this came salvation is described by His walking in the greatness of His strength, mighty to save, by the year of His redeemed being come, and by His so becoming the
4 Saviour. That all these things are the part of justice, appears still more clearly in another passage in the same prophet: *He saw that there was no man, and was astonished that there was no one upholding: therefore His arm brought salvation unto Him; and His justice, it upheld Him. Therefore He put on justice as a coat of mail, and a helmet of salvation upon His head; He put on garments of vengeance, and covered Himself with zeal as a cloak* (lix. 16, 17). Again in the same prophet: *My justice is near, My salvation is gone forth, and Mine arms shall judge the peoples; in Me shall the isles hope, and on Mine arm shall they trust* (li. 5). The arm which brought salvation unto Him, and on which they shall trust, is His own power, by which He subjugated the hells — that the arm stands for power, may be seen above (n. 4932, 7205). From this it is plain what is meant by the justice and by the merit which
5 are of the Lord alone. In like manner in other passages in the same prophet: *Who hath raised up one from the east, whom He hath called in justice to follow His footsteps? He hath given nations before Him, and made Him to rule over kings* (xli. 2). Again: *I have brought near My justice, it is not far off, My salvation shall not tarry* (xlvi. 13).

Again: *Jehovah will clothe me with the garments of salvation, He hath covered me with the robe of justice* (lxi. 10). In David: *My mouth shall tell of Thy justice, of Thy salvation all the day; I know not the numbers thereof . . . I will make mention of Thy justice . . . forsake me not; until I have declared Thine arm . . . Thy might . . . for Thy justice is very high; Thou Who hast done great things* (Ps. lxxi. 15, 16, 18, 19, 24). In Jeremiah: *Behold, the days come . . . when I will raise unto David a just Branch, and He shall reign as King, and shall prosper, and shall do judgment and justice in the earth. In those days Judah shall be saved, and Israel shall dwell in confidence; and this is His name whereby they shall call Him, Jehovah our justice* (xxiii. 5, 6; xxxiii. 15, 16). And in Daniel: *Seventy weeks are decreed . . . to purge away iniquity, and to bring in the justice of the ages* (ix. 24). That the subjugation of 6
the hells, the orderly arrangement of the heavens by the Lord, and the glorification of His Human, and salvation thereby for the man who receives the Lord in love and faith, are the justice and merit which are of the Lord alone, may be evident from the passages above quoted. But they who do not know that there are spirits from the hells with man, and that from them he has evils and falsities, and also that there are angels from heaven with him, and that from them he has goods and truths, and that thus the life of man on the one hand is joined to the hells, and on the other hand to the heavens, that is, through the heavens to the Lord, and thus that man could not in any wise be saved unless the hells had been subjugated, and the heavens brought into order, and thus all things made subject to the Lord, cannot apprehend this thing. Hence it may be evi- 7
dent why it is that the good of the merit of the Lord is the only good which reigns in the heavens — as was said above (n. 9486); for the good of this merit is even now the continual subjugation of the hells, and thus the protection of the faithful. This good is the good of the Lord's

love ; for from the Divine love He fought and conquered in the world. From the Divine power in the Human hereby acquired, He alone henceforth and forever fights and conquers for heaven and the church, and thus for the whole human race, and thereby saves them. This now is the good of merit, which is called justice, because it is of justice to restrain the hells which are endeavoring to destroy the human race, and to protect and save the good and the faithful. Concerning the combats or temptations of the Lord while He was in the world, more may be seen above (n. 1663, 1668, 1690–1692, 1737, 1787, 1812, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287, 7193, 8273) ; also that the Lord alone fights for the human race against the hells (n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969).

9716. *Five cubits the length, and five cubits the breadth.* That this signifies equally from good and from truth, is evident from the signification of five, as equally ; for when two things are alike, as in this case the length and the breadth, there is equality. The length and the breadth of the altar were five cubits, because five also signifies the same as ten, a hundred, and a thousand, and by these numbers is signified much, all, what is full, and in the supreme sense which treats of the Lord, what is infinite ; therefore such also is the signification of five ; for compound numbers signify the same as the simple numbers of which they are composed, and therefore the simple numbers the same as their compounds (n. 5291, 5335, 5708, 7973). That ten, a hundred, and a thousand mean much, all, and what is full, may be seen above (n. 2636, 3107, 4400, 4638, 8715) ; likewise five (n. 5708, 5956, 9102) ; and that a thousand when it has reference to the Divine means what is infinite (n. 2575). The meaning is further evident from the signification of length, as good (n. 1613, 9487) ; and from the signification of breadth, as truth (n. 1613, 3433, 3434, 4482, 9487). From this it is plain that by five cubits

the length and five cubits the breadth is signified equally from good and from truth. It is said equally from good and from truth, when truth is of good and good is of truth; thus when good and truth act as one, and form a marriage, such as is in heaven from the Lord. This may be illustrated by the intellectual and the voluntary with man: when the intellectual acts as one with the voluntary, that is, when man perceives truth to be of good, and good to be of truth, then he partakes equally of good and of truth. Moreover the intellectual faculty is appointed for the perception of truth from good, and the voluntary for the perception of good in truth.

9717. *The altar shall be foursquare.* That this signifies thus what is just, is evident from the signification of foursquare, as what is just — of which in what follows; and from the signification of the altar, as a representative of the Lord and of the worship of Him. Wherefore by the altar being foursquare is signified what is just in the Lord, and therefore in worship. Worship is said to be just, when the good and truth which are in it are from the Lord, and not from man; for what is just is from the Lord alone (see n. 9263). That foursquare means what is just originates in the representatives in the other life. In these representatives goods are presented as round, and the goods of the external man, which are called just, are presented as foursquare; truths however and things that are right are presented there as linear and triangular. On this ground then it is that by foursquare is signified what is just, as also by the altar of incense being foursquare (Exod. xxx. 2), and by the breastplate of judgment being a doubled square (Exod. xxviii. 16), and likewise by the new Jerusalem being foursquare (Apoc. xxi. 16). The new Jerusalem here means the new church of the Lord which is to succeed our present church; the external good of it, which is what is just, is signified by its being foursquare.

9718. *And the height thereof shall be three cubits.* That

this signifies what is full as to degrees, is evident from the signification of three, as what is full (see n. 4495, 7715, 9488, 9489); and from the signification of height, as degrees in respect to good (n. 9489).

9719. *And thou shalt make the horns of it.* That this signifies power is evident from the signification of horns, as the power of truth from good (see n. 2832, 9081).

9720. *Upon the four corners thereof.* That this signifies power in every way is evident from the signification of four, as conjunction (see n. 9601, 9674); and from the signification of corners, as firmness and strength (n. 9494), also all things of truth and of good (n. 9642). Wherefore by the horns upon the four corners is signified power in every way.

9721. *Of itself shall its horns be.* That this signifies that the power shall be from good, is evident from the signification of the altar, of which the horns were to be, as a representative of the Lord and of the worship of Him from the good of love (see n. 9714); and from the signification of horns, as power (n. 9719). From this it is plain that by the horns being of it is signified that the power shall be from good. That in the spiritual world all power is of good through truth, may be seen above (n. 6344, 6423, 9643).

9722. *And thou shalt overlay it with brass.* That this signifies a representative of good, is evident from the signification of brass, as natural or external good (see n. 425, 1551). That the overlaying with and putting on of brass is a representative of that good, is manifest.

9723. *And thou shalt make its pans to take away its ashes.* That this signifies the things removing after uses, is evident from the signification of the pans for taking away the ashes, as the things that remove after uses. For ashes signify such things in man's natural or external memory as remain after uses and have to be removed so as not to prevent other things from taking their places, through

which uses may again be promoted. The pans are such things as are instrumental in the removal, since by them the ashes are taken away. That it may be known what is signified by the ashes which remained upon the altar after a burnt offering or sacrifice, it shall first be told how the case is with the things which remain in man after uses have been performed. Man, from infancy even to the end of his life in the world, is being perfected as to intelligence and wisdom, and if it shall be well with him, as to faith and love. Outward knowledges chiefly conduce to this use. These knowledges are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. They serve the internal sight or the understanding for a plane of objects, from which it may choose and select such things as promote wisdom. For, the interior sight or the understanding, by means of its light which is from heaven, looks down upon that plane, or into that memory, which is below itself, and from the various things contained therein it chooses and selects such as agree with its love. These things it calls up to itself from that plane, and stores them up in its own memory, which is the internal memory (see n. 2469–2494). From this source is the life of the internal man, and its intelligence and wisdom. The case is the same with those things which are of spiritual intelligence and wisdom, which are the things of faith and of love. Knowledges are in like manner serviceable for implanting these in the internal man, but only knowledges [*scientifica*] from the Word or from the doctrine of the church, which are called internal knowledges [*cognitiones*] of truth and good. These knowledges, having been stored up in the memory of the external man, in like manner serve for objects to the sight of the internal man, which sees from the light of heaven, and from them chooses and selects such things as are in agreement with its love; for the internal man sees nothing else in the external man. The things which a man loves he sees in

the light, but the things which he does not love he sees in the shade; the latter he rejects, but the former he
2 chooses. From this it may be evident how the case is with the truths of faith and the goods of love with the man who is being regenerated, namely, that the good of love chooses for itself suitable truths of faith, and by their means perfects itself; and that thus the good of love is in the first place, and the truth of faith is in the second place —as has been often shown before (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4977, 6256, 6269, 6272, 6273). After the outward knowledges or the knowledges of good and truth in the memory of the external man have performed such use, they vanish away, as it were, from that memory. They are like those matters of instruction which have served the man from childhood as means for perfecting his moral and civil life: after these have performed that use, and the man has acquired life therefrom, they perish from the memory, and remain only as a matter of practice or use. In this way man learns to speak, to think, to discern and judge, to lead a moral life, and how to conduct himself becomingly; in a word he learns language, good manners, intelligence, and
3 wisdom. The knowledges which have served these uses are signified by the ashes which are to be removed; and the knowledges of truth and of good, through which the man has gained spiritual life, after they have served that use, that is, after they have given character to the life, are signified by the ashes of the altar which were also to be removed. But when they are being removed, they are first placed near the altar, and afterward are carried forth outside the camp into a clean place. Meanwhile the fire of the altar is always burning for the use of a new burnt offering or sacrifice, according to the process described by Moses in Leviticus: The priest shall cause the burnt offering to burn *on the hearth upon the altar all night even unto the dawn*. . . . Afterward he *shall put*

on his linen garment and his linen breeches . . . and he shall take up the ashes, whereto the fire hath consumed the burnt offering on the altar. . . . Then he shall put off his garments, and shall put on other garments, and carry forth the ashes without the camp unto a clean place. But the fire upon the altar shall be kept burning, and it shall not be put out; the priest shall burn wood on it at the dawn of every day; and he shall lay the burnt offering upon it, and shall burn thereon the fat of the sacrifices. Fire shall be kept burning upon the altar continually; and it shall not be put out (vi. 9–13). All these particulars involve arcana of heaven, and signify the Divine things of worship of the Lord from the good of love; and what the ashes mean, has been told above. That something heavenly is signified by the ashes of the altar, may be evident to every one who reflects, as upon this, that when the priest was to take away the ashes from the altar, he should put on a linen garment and linen breeches, and afterward in other garments should carry them forth without the camp and lay them in a clean place. Nothing in the Word is without some meaning, not even a single expression; and so not a single circumstance of this procedure. From this it may in some measure be evident what is signified by the ashes of the red heifer which was burnt, by means of which the water of separation and of cleansing was prepared, of which we read in Numbers (xix. 2–10, 17); and what is signified by ashes in the opposite sense, namely, that which is cursed, remaining after the burning from the fire of self-love. This is signified by the ashes which they carried on the head, and in which they rolled themselves in bewailing their sins (Jer. vi. 26: Ezek. xxvii. 30: Jonah iii. 6). 4

9724. *And its shovels, and its basins, and its fleshhooks,* [*and its fire-tongs*]. That this signifies outward knowledges containing and serviceable for every use, is evident from the signification of vessels in general, as the things of the

external memory, or outward knowledges (see n. 3068, 3079); and in holy things, as knowledges of good and of truth, which are means for the worship of the Lord (see n. 9544). Such also is the meaning of the vessels for ministration about the altar; but each vessel there must signify knowledges for a particular use, and so all the vessels there signify knowledges which are serviceable for every use.

9725. *All the vessels thereof thou shalt make of brass.* That this signifies that all shall be from good, is evident from the signification of vessels, as outward knowledges — of which just above (n. 9724), here all such knowledges, because it is said of all the vessels; and from the signification of brass, as external or natural good (see n. 425, 1551).

9726. *And thou shalt make for it a grating, a network.* That this signifies the sensual, which is the outmost, is evident from the signification of a grating, a net-work, as the external sensual, therefore as that which with man is the outmost of life; and because it means the outmost, therefore also it was put round about the altar. This sensual was represented by the grating, because it first sifts and separates, as it were, the things which enter with man and are presented to the understanding and the will, namely, truths and goods. If the sensual be derived from good, then it admits none but goods and the truths which are from good, and then rejects evils and the falsities which are from evil; for the sensual is the perceptive and sensitive itself of the intellectual and voluntary functions in outermosts, being altogether formed to their affections. Its quality may be illustrated by very many things in the body; for everywhere in the outmosts of the body there are net-like forms and as it were sieves or gratings, which sift the things that flow in from the world, admitting those which are suitable out of desire for them, and rejecting those which are not suitable out of aversion for them. Such most exquisite forms are in the stomach, which in accordance with the desires and for

the sake of use, admit into the blood what is suitable of the chyle, and reject what is unsuitable according to the aversion felt for things injurious. The case is the same with the sensual, which is the outmost or ultimate of the life of man. But this part is wholly destroyed with man, for the reason that it stands nearest to the world, and on this account is the last part to be regenerated, and scarce any one at this day can be regenerated so far as that. What therefore the quality of this sensual is with those with whom it is not regenerated, may be seen from what has been already shown concerning it (see n. 4009, 5077, 5081, 5084, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216). In order therefore that man may see and comprehend the truths which are of faith and the goods which are of love, he is elevated from the sensual toward the interiors by the Lord. But the sensual, which is signified by the grating, a net-work round about the altar, is the sensual of the Divine Human of the Lord; for the altar is the representative of the Lord and of the worship of Him from the good of love (n. 9714).

9727. *Of brass.* That this signifies which also shall be from good, is evident from the signification of brass, as external or natural good (see n. 425, 1551). Since by the grating a net-work round about the altar is signified the sensual of the Divine Human of the Lord (n. 9726), therefore the good which is here signified, is the Divine good of His Divine love. All things of the Divine Human of the Lord are from that good.

9728. *And upon the net shalt thou make four rings of brass.* That this signifies the sphere of good through which there is conjunction, is evident from the signification of the net, as the outmost of life corresponding to the interior life, which is that of the understanding and of the will — of which just above (n. 9726); from the signification of four, as conjunction (see n. 1686, 8877, 9601, 9674); from the

signification of the rings, as the sphere of Divine good and truth, through which there is conjunction (n. 9498, 9501); and from the signification of brass, as good (n. 9727).

9729. *Upon the four ends thereof.* That this signifies everywhere, is evident from the signification of the four ends, as everywhere (see n. 9666).

9730. *And thou shalt put it under the border round the altar beneath.* That hereby is signified this in outmosts or ultimates, is evident from the signification of the grating of network, which was to be put under the border round the altar, as the sensual (see above n. 9726); from the signification of the border round about, when said of the sensual, as that which is outmost — that the external sensual is the outmost of life with man, may be seen above (n. 9726); and from the signification of beneath, as outward, for by higher things are signified interior, and by lower things are signified exterior (n. 6952, 6954, 7814–7821, 8604); therefore by above or upward is signified inward, and by beneath or downward that which is outward. By the external sensual is not meant the sense of the body itself, as its sight, hearing, taste, smell, and touch, but that which is immediately derived from those senses; for the man is called sensual who thinks and craves according to those senses of the body and their appetites, and considers no further. He who considers further, and who examines what the sensual craves and what he himself thinks from the sensual, is said to be elevated above the sensual, or to be withdrawn from it, and to think interiorly. This is the case with those at the present day who are in the good of charity and faith. When this is done, the sensual is quiescent and is deprived of its active life which it has from the world and its objects. With man there are two determinations of the intellectual and voluntary faculties, the one determination outward toward the world, and the other inward toward heaven. With natural and sensual men the determination of the intellectual and voluntary faculties, thus of the thoughts and

affections, is toward the world; but with spiritual and celestial men their determination is toward heaven, and also alternately toward the world. The direction of the determinations is inward when the man is being regenerated, and so far as it can then be turned inward, so far the man can be elevated by the Lord toward heaven to Himself, and thereby he is so far imbued with wisdom, faith, and love. For the man then lives in the internal man, consequently in his spirit, and the external man is subordinate thereto. But if man does not suffer himself to be regenerated, then all his interiors remain determined toward the world, and then his life is in the external man, and the internal man is subordinate thereto. This is the case when the external man supplies reasonings which favor evil lusts. These men are called natural, and they who abide in things most external are called sensual; from which it may be evident what is meant by the sensual.

9731. *And the net shall reach to the middle of the altar.* That this signifies the extent of the sensual, is evident from the signification of the net, as the sensual — of which above (n. 9726); its extent is signified by its reaching to the middle of the altar. The arcanum which this extent involves, cannot be described to the apprehension unless it be known that this sensual, which is signified by the grating, a network, extends with man from the head even to the loins and there terminates. It is this extent which was represented by the extension of the net even to the middle of the altar; for the representatives which are in nature have reference to the human form, and are significative according to their reference to that form (n. 9496). But from the loins is continued with man the sensual which is next interior, and which was represented by the general overlaying or covering of brass about the altar — of which above (n. 9722).

9732. *And thou shalt make staves for the altar.* That this signifies the power of holding in a state of good, is

evident from the signification of staves, as power (see n. 9496). That here they are the power of holding in a state of good, is because the staves belonged to the altar, and because by the altar was represented the Lord and the worship of Him from the good of love.

9733. *Staves of shittim wood.* That this signifies the good of justice, and power therefrom, is evident from the signification of staves, as power (see n. 9732); and from the signification of shittim wood, as the good of merit, or the good of justice (n. 9472, 9486). That this good is the good of love of the Divine Human of the Lord, may be seen above (n. 9715).

9734. *And overlay them with brass* signifies the representative of good, as above (n. 9722).

9735. *And the staves thereof shall be put into the rings.* That this signifies the power of the sphere of Divine good, is evident from the signification of staves, as power (see n. 9732); and from the signification of the rings, as the sphere of Divine good and truth, through which there is conjunction — of which also above (n. 9728).

9736. *And the staves shall be upon the two sides of the altar.* That this signifies the power of good from which is truth and of truth from good, is evident from the signification of the staves, as power — as just above; and from the signification of the two sides, as good from which is truth and truth from good, thus the marriage of good with truth and of truth with good. The reason of this is that the things which are on the right side in man have reference to good from which is truth, and the things which are on the left side have reference to truth from good (see n. 9604), and that by the conjunction is therefore signified the marriage of good and truth (n. 9495). Wherefore the same things are signified by the sides of the altar, where were the staves; for all representatives in nature have reference to the human form, and are significative according to their relation to that form (n. 9496).

9737. *In bearing it.* That this signifies existence and subsistence, is evident from the signification of bearing, as holding in a state of good and of truth, and thus existing and subsisting (see n. 9500). The same is signified by bearing in Isaiah: *Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel . . . which I have carried from the womb: and even to old age, I am the same, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry* (xlvi. 3, 4) — where making means causing to exist, bearing to subsist, and carrying to exist perpetually.

9738. *Hollow of boards shalt thou make it.* That this signifies application, is evident from the signification of hollow of boards, when said of the altar, on which the burnt offerings were to be burned, and the fat things of the sacrifices were to be offered, as application; for the altar was thereby rendered applicable to that use. For this reason is also signified application as to those things which are of the worship of the Lord from the good of love, which were represented by the altar, and by the burnt offerings and sacrifices upon it (see n. 9714).

9739. *As thou wast caused to see in the mount, so shall they make it.* That this signifies from the correspondence of Divine things in heaven, is evident from the signification of the altar seen in the mount, as a form corresponding to Divine things in heaven; for mount Sinai is heaven (see n. 8805, 9420), and the forms which appear in the heavens correspond altogether to Divine celestial and Divine spiritual things themselves, which are of good and truth. That these things are thus rendered visible before the internal sight of angels and spirits, may be evident from all those things which have been before stated and shown concerning the representation of heavenly things in natural forms (n. 1619, 1971, 1980, 1981, 2987–3003, 3213–3227, 3475, 3485, 6319, 9457, 9481, 9574, 9576, 9577). The Divine things to which the altar corresponded are those which have been thus far described.

9740. Verses 9–19. *And thou shalt make the court of the dwelling to the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length for the one corner: and the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the corner of the north in length there shall be hangings a hundred* [*cubits*] *in length, and the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court to the corner of the sea shall be hangings of fifty cubits: their pillars ten, and their bases ten. And the breadth of the court to the corner of the east eastward shall be fifty cubits. And the hangings for the one wing shall be fifteen cubits: the pillars thereof three, and their bases three. And for the other wing shall be hangings of fifteen* [*cubits*]: *the pillars thereof three, and their bases three. And for the gate of the court a covering of twenty cubits, of blue, and purple, and scarlet double-dyed, and fine twined linen, the work of the embroiderer: the pillars thereof four, and their bases four. All the pillars of the court round about shall be filleted with fillets of silver; and their hooks of silver, and their bases of brass. The length of the court shall be a hundred cubits, and the breadth fifty here and fifty there, and the height five cubits, of fine twined linen, and their bases of brass. And as for all the vessels of the dwelling in all the service thereof, all the pins thereof, and all the pins of the court, shall be of brass.* "And thou shalt make the court of the dwelling" signifies the outmost heaven; "to the corner of the south southward" signifies that is in the light of truth; "the hangings for the court" signifies the truths of that heaven; "shall be of fine twined linen" signifies from the intellectual; "a hundred cubits the length" signifies that it is full of good from the Lord; "for the one corner" signifies where truths are in light; "and the pillars thereof shall be twenty" signifies the goods

of truth fully supporting; "and their bases twenty, [of brass]" signifies the truths from good also fully supporting; "the hooks of the pillars and their fillets shall be [of silver]" signifies the modes of conjunction through truth. "And likewise for the corner of the north in length" signifies where the good of truth is in obscurity; "there shall be hangings a hundred cubits in length" signifies that it is also full of truths from good; "and the pillars thereof twenty" signifies goods of truth fully supporting; "and their bases twenty, of brass" signifies truths from good also fully supporting; "the hooks of the pillars and their fillets of silver" signifies the modes of conjunction through truth. "And [for] the breadth of the court to the corner of the sea" signifies the state of that heaven as to truths of knowledges; "shall be hangings of fifty cubits" signifies truths enough for uses; "their pillars ten, and their bases ten" signifies goods and truths therefrom also supporting enough for uses. "And the breadth of the court to the corner of the east eastward" signifies the state of truth of that heaven, where goods are; "shall be fifty cubits" signifies enough for uses. "And the hangings for the one wing shall be fifteen cubits" signifies truths in light, as many as are sufficient; "the pillars thereof three, and their bases three" signifies goods and truths therefrom fully supporting. "And for the other wing shall be hangings of fifteen cubits: the pillars thereof three, and their bases three" signifies similar things where truths are in obscurity. "And for the gate of the court a covering" signifies introduction into that heaven, and a guard lest it should be entered by any except those who are prepared; "of twenty cubits" signifies to the full; "of blue, and purple, and scarlet double-dyed, and fine twined linen" signifies the goods of charity and of faith; "the work of the embroiderer" signifies which are in acquired knowledge; "the pillars thereof four, and their bases four" signifies goods and truths therefrom supporting conjunction. "All

the pillars of the court round about" signifies all good supporting heaven; "shall be filleted with fillets of silver; and their hooks of silver" signifies all modes of conjunction through truth; "and their bases of brass" signifies the supports through good. "The length of the court shall be a hundred cubits" signifies the good of that heaven to the full; "and the breadth fifty here and fifty there" signifies truth as much as is sufficient; "and the height five cubits" signifies the degrees of good and truth also as much as is sufficient; "of fine twined linen" signifies from the intellectual; "and their bases of brass" signifies the support of all things through good. "And as for all the vessels of the dwelling in all the service thereof" signifies truths and goods of knowledge which are of the external man; "all the pins thereof, and all the pins of the court, shall be of brass" signifies all things conjoining and strengthening each heaven, the middle and the outmost, through good.

9741. *And thou shalt make the court of the dwelling.* That this signifies the outmost heaven, is evident from the signification of the court of the dwelling, as the external of heaven, and thus the outmost heaven. For there are three heavens, the inmost, the middle, and the outmost or lowest [*ultimum*]; the inmost was represented by the inmost part of the dwelling, where was the ark of the Testimony; the middle by the dwelling outside the veil; and the outmost by the court, which is now described. This heaven is called the court because in it are they who are in the good of faith, and not yet in the good of charity toward the neighbor; they who are in the good of charity are in the middle heaven. They who are in the outmost heaven, which is called the court, are called angelic spirits, they who are in the middle heaven are called spiritual angels, but they who are in the inmost heaven are called
2 celestial angels. The good itself of faith, which is the good of the outmost heaven, is indeed a court, for through it

man is introduced into the good of charity toward the neighbor, which is the good of the middle heaven. It is to be known that the good with a man makes his heaven, and that his heaven is such as his good is. There are three kinds of good which follow in order, the good of faith, the good of charity toward the neighbor, and the good of love to the Lord. The good of faith makes the outmost or first heaven, as was said above; the good of charity toward the neighbor makes the middle or second heaven; and the good of love to the Lord makes the inmost or third heaven. That it may be still better known how the case is with the 3
heavens, it shall be briefly told. The heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom; and in each of these kingdoms there is an internal and an external. In the internal of the celestial kingdom are they who are in the good of love to the Lord, and in its external are they who are in the good of mutual love; but in the internal of the spiritual kingdom are they who are in the good of charity toward the neighbor, and in its external are they who are in the good of faith (see n. 9680). The external of each heaven * is what is called the outmost or first heaven, which was represented by the court. It was for this reason that the court around the temple was twofold, outer and inner; the outer court stood for those who are in the externals of the spiritual kingdom, and the inner court for those who are in the externals of the celestial kingdom. Concerning those two 4
courts of the temple at Jerusalem the following passages may be seen (1 Kings vi. 3, 36: 2 Kings xxi. 5); also concerning the outer court of the new temple (Ezek. xl. 17, 31, 34; xlii.); and concerning the inner court there (xl. 23, 28, 32, 44; xlii. 3; xliii. 5). From this it is plain that in the outmost heaven which was represented by the outer court of the temple, it is the good of faith which constitutes it; and in the outmost heaven which was repre-

* The Latin has *coeli*, heaven, a slip perhaps for *regni*, kingdom.

sented by the inner court, it is the good of mutual love. They who are in the good of mutual love are in affection for good for the sake of good; but they who are in the good of faith are in affection for truth for the sake of truth; for good reigns in the celestial kingdom, but truth in the
5 spiritual kingdom. That the outmost heaven is signified by the courts, is plain from the passages in the Word where they are named — as in Ezekiel: *The glory of Jehovah lifted itself up above the cherub, over the threshold of the house; and the house was filled with the cloud, and the cloud filled the inner court, and the court was full of the brightness of the glory of Jehovah. And the voice of the wings of the cherubim was heard even to the outer court* (x. 3–5). Because the court was the representative of the outmost heaven, therefore it was filled with the cloud and the brightness of the glory of Jehovah, as well as the house itself; for the cloud and the glory are Divine truth — that the cloud has this signification, may be seen above (n. 5922, 6343, 6752, 8106, 8443), and also the glory (n. 8267, 8427, 9429); the voice of the wings is the truth of faith derived
6 from good (n. 8764, 9514). Again: *The spirit took me up, and brought me into the inner court of the temple; and behold, the glory of Jehovah filled the house. And I heard one speaking unto me out of the house . . . saying, Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel for ever* (xliii. 5–7). Here the temple with the court is called the place of the throne of Jehovah, and the place of the soles of His feet, because the temple with the court represented heaven; the throne of Jehovah is the spiritual heaven (n. 5313, 8625), and the place of the
7 soles of His feet is the lowest or outmost heaven. The outmost heaven is also signified by the court and by courts in the following passages — in David: *Blessed is he whom Thou choosest, and causest to approach; he shall dwell in Thy courts: we shall be satisfied with the goodness of Thy*

house, with the holy of Thy temple (Ps. lxv. 4). Dwelling in Thy courts is plainly dwelling in heaven. Again: *A good day in Thy courts is better than a thousand. I have chosen to stand at the door in the house of my God* (Ps. lxxxiv. 10). Again: *Give unto Jehovah the glory of His name: bring an offering, and come into His courts* (Ps. xcvi. 8). Again: *Praise ye the name of Jehovah; praise, O ye servants of Jehovah: ye that stand in the house of Jehovah, in the courts of the house of our God* (Ps. cxxxv. 1, 2). In Isaiah: They shall gather the corn and the new wine; *they shall eat it, and praise Jehovah, and they that shall gather it shall drink it in the courts of My holiness* (lxii. 9). In these passages the courts stand for the outmost heavens, for the interior heavens are called the house of Jehovah and His temple (n. 3720). And in John: The angel said, 8 *Arise, and measure the temple* [*of God*], *and the altar, and them that worship therein. But the court which is without* the temple cast out, and measure it not; for it hath been given unto the Gentiles: and the holy city shall they tread under foot, forty and two months* (Apoc. xi. 1, 2). The temple, and the altar, and they that worship therein are the church and the worship of the church; the court without* the temple is the good of mutual love, as said above; the gentiles, to whom it has been given to tread under foot the holy city, are the evils of self-love and of the love of the world, which destroy the church (n. 6306); forty and two months signify the same as six weeks, and six weeks the same as the six days of one week, for six multiplied into seven makes forty-two; a week signifies an entire period, greater or less (n. 2044, 3845); the six days which precede the seventh, which is the sabbath, signify the former church even to the end, and the establishment of a new church; the sabbath is the conjunction of good and truth, and thus the church (n. 8495, 8510, 8889, 8893, 9274).

*The Latin has *intra* for *extra*.

9742. *To the corner of the south southward.* That this signifies that it is in the light of truth, is evident from the signification of the south southward, as where truth is in light (see n. 9642). That the court was on this side, was because they who are in the court of heaven, that is, who are in the outmost heaven, are in the good of faith, and the good of faith exists through enlightenment by the light which is from the Lord. The light which is from the Lord is the truth of faith, and when this becomes of the will, it is called the good of faith. With those who are in the outer court, the new voluntary is being formed in the intellectual part (n. 9596), for the formation of which it is necessary that they be in the light of truth. Therefore it is that the court was made southward in respect to the dwelling.

9743. *The hangings for the court.* That this signifies the truths of that heaven, is evident from the signification of curtains or coverings, as truths (see n. 9595, 9596), thus also of hangings; and from the signification of the court, as the outmost heaven (n. 9741).

9744. *Shall be of fine twined linen.* That this signifies from the intellectual, is evident from the signification of fine linen, as truth from a celestial origin (see n. 5319, 9469); whence fine twined linen is the intellectual, because this consists and is as it were twined, or woven, of truths from a celestial origin. For there are two things to which all things in the universe have reference, truth and good. Therefore man has two faculties, the one of which is appointed for the reception of truth, and the other for the reception of good; the faculty appointed for the reception of truth is called the understanding, and the faculty appointed for the reception of good is called the will. So far therefore as the understanding is formed of genuine truths, so far it excels, and so far it is described by fine twined linen, for fine linen is truth from the Divine (n. 5319); that fine twined linen is therefore the intellectual, may also be seen above (n. 9596).

9745. *A hundred cubits the length.* That this signifies that it is full of good from the Lord, is evident from the signification of a hundred, as all, much, and what is full — of which in what follows; and from the signification of length, as good (see n. 1613, 9487). That it means good from the Lord, is because the good of faith, in which they are who are in the outmost heaven, which is represented by the court of the dwelling, is from the Lord. That a hundred means all, much, and what is full, is because a hundred has the same signification as ten, a thousand, and ten thousand; that by these numbers such things are signified, may be seen above (n. 2575, 3107, 4638, 8715); also that the same is signified by a hundred (n. 2636, 4400).

9746. *For the one corner.* That this signifies where truth is in light, is evident from the signification of the corner of the south southward, which is here the one corner, or quarter, as where truth is in light — as above (see n. 9742).

9747. *And the pillars thereof shall be twenty.* That this signifies the goods of truth fully supporting, is evident from the signification of the pillars, as the goods of heaven and of the church which support (see n. 9674), here the goods of truth, because they are predicated of the outmost heaven that is supported by the good of faith, which is the same with the good of truth; and from the signification of twenty, as fully (n. 9641).

9748. *And their bases twenty, of brass.* That this signifies the truths from good also fully supporting, is evident from the signification of the bases, as the truths of faith from good (see n. 9643); from the signification of twenty, as fully — as just above (n. 9747); and from the signification of brass, as good (n. 425, 1551).

9749. *The hooks of the pillars and their fillets shall be of silver.* That this signifies the modes of conjunction through truth, is evident from the signification of hooks and fillets, as modes of conjunction — that hooks have this signification see above (n. 9676), and that fillets have the same, is

by their application; and from the signification of silver, as truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9750. *And likewise for the corner of the north in length.* That this signifies where the good of truth is in obscurity, is evident from the signification of the corner of the north, as where truth is in obscurity; and from the signification of length, as good (see n. 1613, 9487).

9751. *There shall be hangings a hundred cubits in length.* That this signifies that it is also full of truth from good, is evident from the signification of the hangings of the court, as the truths of the outmost heaven (see above, n. 9743); from the signification of a hundred, as what is full (see n. 9745); and from the signification of length, as good (n. 1613, 9487).

9752. *And the pillars thereof twenty* signifies goods of truth fully supporting — as above (n. 9747).

9753. *And their bases twenty, of brass* signifies truths from good also fully supporting — as also above (n. 9748).

9754. *The hooks of the pillars and their fillets of silver* signifies the modes of conjunction through truth — as also above (n. 9749).

9755. *And for the breadth of the court to the corner of the sea.* That this signifies the state of that heaven as to truths of knowledge, is evident from the signification of breadth, as truth (see n. 1613, 3433, 3434, 4482, 9487); from the signification of the court, as the outmost heaven (see above, n. 9741); and from the signification of the sea, as where there is a collection of knowledges, from which there is reasoning concerning truths, and thus also as the natural and the sensual, because these are what contain them. Here by the corner of the sea is meant the west corner, or quarter, and by the west is signified good in obscurity. But when the west is not called west, but the sea, then knowledge is signified, which is also comparatively in obscurity, because it is knowledge of the natural or external man; and the natural or external man is in the

light of the world, which light in respect to the light of heaven, in which is the internal man, is as the shade when the sun is setting. This may also be evident from the 2 things which appear in the other life. The Sun of heaven, which is the Lord, appears at a middle altitude in the direction of the right eye; from this the angels of the heavens have all light, and with the light all intelligence and wisdom. But the sun of the world, when it is the subject of thought, does not appear, but in its place there appears something quite dark which is in the opposite direction, at the back. In that direction is also the west for the heavens, for the Lord as the Sun is the east in heaven. From this it may be evident that by the west is signified good in obscurity, and that in that good is the external or natural man, who, as was said, is in the light of the world, which light in comparison with the light of heaven is as the shade when the sun is setting. But the truth of the natural man is signified by the water of the sea, and this truth is outward knowledge; for the truth in the natural or external man is truth acquired by learning, whereas the truth in the spiritual or internal man is the truth of faith. Truth by learning also becomes truth by faith, when it is elevated out of the natural or external man into the spiritual or internal. For this reason it is that the truths with man during youth are truths acquired by learning, but that in adult age, if he suffers himself to be regenerated, they become truths by faith; for the internal man is successively opened even to that age. That the sea is a 3 collection of knowledges, is from this, that waters, springs, and rivers signify truths, and therefore collections of these are signified by the seas. That this is so, is also evident from passages in the Word where mention is made of the sea or of seas — as in David: *The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the rivers* (Ps. xxiv. 1, 2) — where the earth and

world stand for the church; the seas upon which He hath founded the world, for truths of knowledge; the rivers upon which He hath established it, for the truths of faith. That the earth, the world, seas, and rivers are not meant here, is plain, for the world is not founded upon the seas,
4 nor is it established upon rivers. Again: *Thou didst break up the sea by Thy strength: Thou brakest the heads of the whales in the waters. Thou brakest the heads of Leviathan in pieces, Thou gavest him to be meat to the people of Zion . . . Thou driedst up rivers of strength* (Ps. lxxiv. 13–15). Here, in the internal sense, the subject is knowledges which destroy the truths of faith; the whales whose heads are broken, are knowledges in general (n. 42, 7293); in like manner Leviathan (n. 7293); the people of Zion, to whom he was to be given for meat, are those who are in falsities, or the falsities themselves. From this it is plain what the sea means, namely, knowledge, misapplied to weaken and to destroy truths. In Habakkuk: *Thou didst tread the sea with thy horses, the mire of many waters* (iii. 15) — where treading the sea with horses, when spoken of Jehovah, stands for instructing the natural man who has
5 knowledges. In Zechariah: *In that day, living waters shall go out from Jerusalem; part of them toward the eastern sea, and part of them toward the hinder* [*western*] *sea* (xiv. 8). The living waters from Jerusalem are the truths of faith made living from the good of love; the eastern sea and the hinder or western sea are the natural and the sensual, in which are knowledges, which are collections of facts. In Hosea: *They shall walk after Jehovah . . . and the sons shall come trembling* from the sea. They shall come trembling* as a bird out of Egypt* (xi. 10, 11). Sons from the sea are truths of knowledge which are of the natural man; for this reason it is said that they shall come as a bird out of Egypt, for Egypt in the Word is outward knowl-
6 edge (n. 9340, 9391). In Ezekiel: *All the princes of the*

* Here, as Schmidius, *cum honore*, but before, 870, 1186, *pavebunt.*

sea shall come down from their thrones, and shall lay aside their robes, and put off the garments of their embroidery; they shall be clothed with tremblings. . . . They shall say, How art thou destroyed, that wast inhabited in the seas, the renowned city, which wast strong in the sea (xxvi. 16, 17)— where the subject is the vastation of the knowledges of good and truth which are meant by Tyre (n. 1201); the knowledges [*cognitiones*] of good and truth are the outward knowledges [*scientifica*] of the church; the princes of the sea are knowledges of primary importance (n. 1482, 2089, 5044); casting off robes and garments of embroidery is casting off truths of outward knowledge (n. 9688). Since these things are signified by Tyre, therefore Tyre is said to be inhabited in the seas, and to be a city strong in the sea. In Jere- 7
miah: *The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are become a desolation* (li. 42, 43). Babylon stands for worship, which in externals appears holy, but in internals is profane (n. 1182, 1326); the sea upon Babylon is falsity from outward knowledges; its waves are reasonings therefrom, and denials arising thence; the cities which are become a desolation are doctrinals. In like manner in the 8
Apocalypse: *Every shipmaster, and every one who is employed upon the seas, and mariners, and all they who trade upon the sea, stood afar off, when they saw the smoke of the burning of Babylon, saying . . . Woe, woe, the great city, wherein were made rich all that had ships in the sea by reason of her costliness! . . . Then one angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon be cast down* (xviii. 17–21). Ships are doctrinals from the Word (see n. 6385); hence it is plain what is meant by a shipmaster, and a mariner, also by the sea, and those that trade upon it; a stone as it were a millstone is the truth through which there is faith; being cast into the sea is into the falsity of outward knowledges. In the other life there appear seas,

and also ships upon them; as has often been granted me to see. The seas there in a bad sense signify the falsities of outward knowledges, and they who sail on ships signify
9 those who palm off such things, and teach them. In Jeremiah: *Thus saith Jehovah, which giveth the sun for a light by day, the guidings of the moon and of the stars for a light by night, which stirreth up the sea, that the waves thereof roar* (xxxi. 35). The sun for a light by day is the good of love from which comes light to truths; the guidings of the moon and of the stars for a light by night are the goods of faith and of knowledges, from which there is the light of truth in darkness; stirring up the sea, that the waves thereof roar, means dispersing the falsities of knowledges from
10 which arise reasonings concerning truths. In Isaiah: *By shortening is My hand shortened, that there is no redemption? or is there no power in Me to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and they die of thirst* (l. 2). Drying up the sea stands for destroying the good and truth of knowledges; making the rivers a wilderness for laying waste truths themselves; the fish which stinketh is the outward knowledge of the natural man (see n. 40, 991); because there is no water means that there is
11 no truth (n. 2702, 3058, 3424, 4976, 5668, 8568). In like manner in another passage in the same prophet: *The waters shall fail from the sea, the river shall be wasted and become dry. And the rivers shall vanish; the streams of Egypt shall be minished and dried up* (xix. 5, 6). The waters that shall fail from the sea stand for truths where there is a collection of them; the streams of Egypt which shall be dried up, are outward knowledges. Again: *The earth is full of the knowledge* [*scientia*] *of Jehovah, as the waters cover the sea* (xi. 9). The waters stand for truths, the sea for the collection of them, or for knowledges; therefore it is said, The
12 earth is full of the knowledge of Jehovah. In the Apocalypse: *The second angel sounded, and as it were a great*

mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, having souls; and the third part of the ships was destroyed (viii. 8, 9). The great mountain burning with fire is self-love; the sea into which it was cast is outward knowledge in general; the blood which was from it is truth falsified and profaned (n. 4735, 6978, 7317, 7326); the creatures which thereby died are those who are in doctrinals of truth. Again in the 13
same: *The second angel poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died in the sea* (Apoc. xvi. 3). Here by the sea is meant knowledge serving evils to destroy truths and to confirm falsities. Again: *A beast coming up out of the sea . . . speaking blasphemies* (xiii. 1, and following verses)—where the beast out of the sea is outward knowledge destroying the truths of faith. From these passages it may be evident that the sea is where there is a collection of outward knowledges, from which there is reasoning concerning the truths of faith. Because the sea has this signification, therefore it 14
is said of Zebulun: He *shall dwell at the haven of the sea: and shall be for a haven of ships* (xlix. 13); and in another place: *He shall suck the abundance of the sea, and the hidden things of the treasures of the sand* (Deut. xxxiii. 19). By Zebulun in the representative sense are meant those who draw conclusions from outward knowledges concerning truths of faith; wherefore it is said that he dwelleth at the coast or haven of the seas. But sea in the opposite sense 15
is knowledge which looks to the world; its waves are thus reasonings from worldly things concerning Divine things; whence being sunk in the sea is to be immersed in knowledges from worldly and earthly things even to the denial of truth Divine — as in Matthew: *Whoso shall cause to stumble one of these little ones that believe in Me, it is profitable for him that an ass millstone should be hanged about his neck, and that he should be sunk in the depth of the sea*

(xviii. 6). A millstone is truth that serves faith (n. 4335, 7780) ; an ass is the natural, because it is a beast of service (n. 2781, 5741, 5958, 6389, 8078) ; an ass millstone,* therefore, is natural and worldly knowledge ; the neck is the conjunction of interiors and exteriors (n. 3542) ; being hanged about it is the shutting off and interception of good and truth (n. 3542, 3603) ; being sunk in the depth of the sea is in what is merely worldly and bodily, and thus in hell. These things, like all the rest which the Lord spoke, are
16 thus significative. But knowledge is signified by the sea according to the density and blackness of its waters, and conversely according to their clearness and transparence. On this ground it is that knowledge looking to heaven, which is the spiritual in the natural man, is called *a glassy sea* (Apoc. xv. 1, 2). That there shall not be reasoning concerning the truths of faith from outward knowledges, but that truths shall be impressed on the heart, is signified by, *The sea shall be no more* (Apoc. xxi. 1).

9756. *Shall be hangings of fifty cubits.* That this signifies truths enough for uses, is evident from the signification of the hangings of the court, as truths such as are in the outmost heaven — of which above (n. 9743) ; and from the signification of fifty, as all things of one part, and likewise as much as is sufficient ; for fifty signifies the same as five, and that five has this signification, may be seen above (see n. 9604, 9689) ; and therefore as enough for uses, for this is as much as is sufficient.

9757. *Their pillars ten, and their bases ten.* That this signifies goods and truths therefrom supporting also enough for uses, is evident from the signification of the pillars, as goods supporting (as above, n. 9747) ; from the signification of the bases, as truths from good also supporting (n. 9748) ; and from the signification of ten, as so much as is sufficient, or enough for uses. The case with the goods and truths which support is the same as with the truths themselves

* A millstone turned by an ass.

which are supported (n. 9747). Ten therefore here involves the same as fifty, or five, namely, enough for uses. Ten also arises out of five by multiplication, being its double; and numbers multiplied have the same signification as the simple numbers (n. 5291, 5335, 5708, 7973).

9758. *And the breadth of the court to the corner of the east eastward.* That this signifies the state of truth of that heaven, where goods are, is evident from the signification of breadth, as a state of truth (see n. 1613, 3433, 3434, 4482, 9487); from the signification of the court, as the outmost heaven — of which above (n. 9741); and from the signification of the east and the sunrise, as the good of love (n. 1250, 3249, 3708).

9759. *Shall be fifty cubits* signifies enough for uses, as above (n. 9756).

9760. *And the hangings for the one wing shall be fifteen cubits.* That this signifies truths in light, as many as are sufficient, is evident from the signification of fifteen, as so much as is sufficient; from the signification of the hangings, as truths — of which above (n. 9743); and from the signification of a wing, as where truth is in light. That the wing has this signification is because by the wing is signified one part of the breadth of the court toward the east quarter, for its breadth was fifty cubits, and in the middle of the breadth was the gate, the hanging of which was twenty cubits (verse 16). The two parts, the one to the right of the gate and the other to the left, are called the wings, the hangings for each being fifteen cubits; therefore the whole breadth, as was said, was fifty cubits. It is plain, therefore, that the one wing was toward the south, and the other toward the north. So by the hangings of the wing toward the south are signified truths in light, for the south is where truth is in light (n. 9642); and by the hangings of the wing toward the north — of which in the following verse — are signified truths in obscurity, for the north is where truth is in obscurity (n. 3708).

9761. *The pillars thereof three, and their bases three.* That this signifies goods and truths therefrom fully supporting, is evident from the signification of the pillars, as goods supporting — of which above (n. 9747, 9757); from the signification of the bases, as truth from good likewise supporting (n. 9748); and from the signification of three, as what is full (n. 2788, 4495, 7715).

9762. *And for the other wing shall be hangings of fifteen cubits, the pillars thereof three, and their bases three.* That this signifies similar things where truths are in obscurity, is evident, for they are the same words as those which were explained just above. And that by the hangings of this wing are signified truths in obscurity, may also be seen just above (n. 9760).

9763. *And for the gate of the court a covering.* That this signifies introduction into that heaven, and a guard lest it should be entered by any except those who are prepared, is evident from the signification of a gate, as communication and introduction (see n. 8989); from the signification of the court, as the outmost heaven (n. 9741); and from the signification of the hanging, as a guard lest it should be entered; for the gate was guarded by the hanging. That it means a guard lest it should be entered by any except those who are prepared, is because no one is introduced into heaven unless he is prepared. The way of it is this: they who come from the world into the other life, which takes place immediately after their decease, bring with them worldly and earthly things which do not agree with the spiritual and celestial things in which the angels are. Wherefore they who are to be taken up into heaven, are first prepared, and this is effected by the separation of the worldly and earthly things which they have brought with them; for if they were taken up into heaven sooner, they could not in any way remain in the societies there, since they have a taste and love for grosser things than are suited to the purity in which the angels are. But after they

have been prepared, they are then taken up and introduced by the Lord into heaven, and are admitted into those angelic societies with which they agree as to the truths and goods of faith and of love. From this it may be evident what is meant by a guard lest heaven should be entered by any except those who are prepared.

9764. *Of twenty cubits.* That this signifies to the full, is evident from the signification of twenty, as what is full (see n. 9641).

9765. *Of blue, and purple, and scarlet double-dyed, and fine twined linen.* That this signifies the goods of charity and of faith, is evident from what has been already shown (n. 9687), where the same words occur.

9766. *The work of the embroiderer.* That this signifies which are of acquired knowledge, is evident from the signification of the work of the embroiderer, as outward or acquired knowledge (see n. 9688).

9767. *The pillars thereof four, and their bases four.* That this signifies goods and truths therefrom supporting conjunction, is evident from the signification of pillars and their bases, as goods and truths therefrom which support (see n. 9761) ; and from the signification of four, as conjunction (n. 8877, 9601, 9674).

9768. *All the pillars of the court round about.* That this signifies all good supporting heaven, is evident from the signification of all the pillars round about, as all good supporting — that the pillars are goods supporting may be seen above (n. 9747, 9757) ; and from the signification of the court, as the outmost heaven (n. 9741).

9769. *Shall be filleted with fillets of silver, and their hooks shall be of silver.* That this signifies all modes of conjunction through truth, is evident from the signification of fillets and of hooks, as modes of conjunction — of which above (n. 9749) ; and from the signification of silver, as truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9770. *And their bases of brass.* That this signifies supports through good, is evident from the signification of the bases, as supports (see n. 9643) ; and from the signification of brass, as good (n. 425, 1551).

9771. *The length of the court shall be a hundred cubits.* That this signifies the good of that heaven to the full, is evident from the signification of length, as good (see n. 1613, 9487) ; from the signification of the court, as the outmost heaven (n. 9741) ; and from the signification of a hundred, as to the full — of which above (n. 9745).

9772. *And the breadth fifty here and fifty there.* That this signifies truth as much as is sufficient, is evident from the signification of breadth, as truth (see n. 1613, 3433, 3434, 4482, 9487) ; and from the signification of fifty, as so much as is sufficient (n. 9756).

9773. *And the height five cubits.* That this signifies the degrees of good and truth also as much as is sufficient, is evident from the signification of height, as degrees in respect to good (see n. 9489), and because this is predicated of the outmost heaven, it means also degrees in respect to truth, for this heaven is in the good and truth of faith ; and from the signification of five, as so much as is sufficient (n. 9689). The reason why by height are signified degrees as to good and truth, is, that by what is high is signified what is internal (n. 1735, 2148, 4599) ; therefore the higher anything is, so much the more interior it is. In heaven that which is more interior is nearer to the Lord, for the Lord is in the inmost, and from the inmost all things proceed. Distances from the inmost are degrees of good and truth from Him. Because the Lord is the inmost, He is also the Highest, for He is the Sun of heaven, from which is all height in the heavens. For this reason it is that the Lord is called in the Word the Highest.

9774. *Of fine twined linen.* That this signifies from the intellectual, is evident from the signification of fine twined linen, as the intellectual (see n. 9596, 9744).

9775. *And their bases of brass*, signifies the support of all things through good — as above (n. 9770). That it means of all things, is because all the things of the court are referred to in this verse.

9776. *And as for all the vessels of the dwelling in all the service thereof.* That this signifies truths and goods of knowledge which are of the external man, is evident from the signification of vessels, as outward knowledges (see n. 3068, 3079, 9394, 9544) ; from the signification of the dwelling, as heaven (n. 9594, 9596, 9632) ; and from the signification of service, as the external or natural of man (n. 3019, 3020, 5305, 7998). That man's external or natural means service, is because it ought to serve the internal or spiritual of man. For man was created to the image of heaven and to the image of the world, the internal or spiritual man to the image of heaven, and the external or natural man to the image of the world (see n. 9279). Just as the world ought to serve heaven, so man's external or natural ought to serve his internal or spiritual. The natural was also created for service ; for it does not live of itself, and thus can do nothing of itself, but from the internal or spiritual, that is, through that from the Lord. From this also it is plain that man's external or natural is nothing unless it serves the internal or spiritual, and that it becomes something in proportion as it serves. Serving is obeying, and the natural obeys when it does not draw from the intellectual reasons which favor the evils of the loves of self and of the world, but follows the dictates of reason and the doctrine of the church, which declare that good and truth ought to be done, not for the sake of self and the world as ends, but for the sake of good and truth itself. The Lord then does the good and truth through man's heaven, that is, through his internal ; for all good and truth are from the Lord, insomuch that good and truth with man are the Lord Himself. From this it may be evident why it is that the external man ought to serve the internal.

9777. *All the pins thereof, and all the pins of the court, shall be of brass.* That this signifies all things which conjoin and strengthen each heaven, the middle and the outmost, through good, is evident from the signification of the pins, as the things conjoining and strengthening — of which in what follows; from the signification of the dwelling, which is here meant by thereof, as heaven, specifically the middle heaven (see n. 9594, 9596, 9632); from the signification of the court, as the outmost heaven (n. 9741); and from the signification of brass, as external good (see
2 n. 425, 1551). Pins or nails mean things which conjoin and strengthen, because they themselves conjoin and strengthen. Similar things are also signified by them in the Word throughout — as in Isaiah: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes* [*pins*] (liv. 2). This is said of the new church from the Lord; enlarging the place of the tent, and stretching forth the curtains of the habitations, stands for the doctrine of good and truth, and for worship therefrom (n. 9596); long cords and stakes or pins, for a far-reaching connection and confirmation of truths. That the court also had its cords may be seen in several passages
3 (Exod. xxxv. 18: Num. iii. 37; iv. 32). Again: *Look upon Zion . . . thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed; the stakes thereof shall never be plucked up, neither shall any of the cords thereof be pulled away* (xxxiii. 20) — where stakes or pins and cords in like manner stand for things which strengthen and conjoin. Nails also stand for strengthening and conjunction in Isaiah (xli. 7) and in Jeremiah (x. 4); but are there used in regard to idols, by which are signified doctrines of falsity, because from self-intelligence (n. 8941, 9424). By the nail or pin however on which anything is hung, is signified affixing and adjoining, in Isaiah (xxii. 23, 24) and in Ezekiel (xv. 3).

9778. Verses 20, 21. *And thou shalt command the sons of Israel, and let them bring unto thee olive oil pure, beaten, for the light, to cause the lamp to burn continually. In the tent of meeting, without the veil which is over the Testimony, Aaron and his sons shall order it from evening to morning before Jehovah; it shall be a statute for ever throughout their generations on the part of the sons of Israel.* "And thou shalt command the sons of Israel" signifies those of the church through the Word from the Lord; "and let them bring unto thee olive oil" signifies the good of charity and of faith; "pure, beaten" signifies therefore genuine and clear; "for the light" signifies the spiritual heaven; "to cause the lamp to burn continually" signifies faith therefrom, and through faith intelligence of truth and wisdom of good from the Lord. "In the tent of meeting" signifies where is the presence of the Lord; "without the veil which is over the Testimony" signifies where there is communication, and through the uniting medium conjunction with the Lord in the inmost heaven; "Aaron and his sons shall order it" signifies perpetual influx from the Lord; "from evening to morning before Jehovah" signifies continually in every state; "it shall be a statute for ever" signifies Divine order; "throughout their generations on the part of the sons of Israel" signifies eternity for the spiritual kingdom.

9779. *And thou shalt command the sons of Israel.* That this signifies those of the church through the Word from the Lord, is evident from the representation of Moses, who is meant by thou, as the Lord in respect to the Word, or the Word which is from the Lord (see n. 4859, 5922, 6752, 7014, 7089, 9372); and from the representation of the sons of Israel, as those of the spiritual church (n. 9340). From this it is plain that by Moses commanding the sons of Israel is signified that it was commanded for the church through the Word by the Lord.

9780. *And let them bring unto thee olive oil.* That this

signifies the good of charity and faith, is evident from the signification of olive oil, as the good of celestial love (see n. 886), but here the good of spiritual love, which is the good of charity toward the neighbor and the good of faith. That this good is here signified by olive oil, is because it was for the light or for the candlestick, and by the candlestick is signified the spiritual heaven (n. 9548). The spiritual heaven on earth is the spiritual church. Oil and the olive tree in the Word signify both celestial good and spiritual good — celestial good where the subject is the celestial kingdom or the celestial church, and spiritual good where it is the spiritual kingdom or the spiritual church. Those kingdoms or those churches are distinguished by their goods. The goods of the celestial kingdom or of the celestial church are the good of love to the Lord and the good of mutual love; and the goods of the spiritual kingdom or of the spiritual church are the good of charity toward the neighbor and the good of faith (n. 9741). These goods and the truths therefrom are treated of in the Word throughout, for the Word is the doctrine of good, inasmuch as it is the doctrine of love to the Lord and of love toward the neighbor (see Matt. xxii. 35–40); and all good is of love, even the good of faith, for this exists from the good
2 of love, and not without it. Since the Word is the doctrine of good, therefore in order that the Word may be understood, it must be known what good is; and no one knows what good is unless he lives in good according to the Word; for when any one lives in good according to the Word, then the Lord instils good into his life. Then the man perceives it and becomes sensible of it, and consequently apprehends it as to its quality; otherwise it is not apparent, because it is not perceived. From this it may be evident in what state they are who merely know those things which are in the Word, and persuade themselves that a thing is so, and yet do not do it. They have no knowledge of good, consequently none of truth; for truth

is known from good, and in no case without good, except as knowledge without any life, which perishes in the other life. That oil and also the olive mean good, is evident 3
from the passages in the Word where they are named — as in Zechariah: *I saw a candlestick of gold. . . . Two olive trees were near it, one on the right side of the bowl, and the other on the left side thereof. . . . These are the two sons of oil, that stand near the Lord of the whole earth* (iv. 2, 3, 14) — where the two olive trees and the two sons of oil stand for the good of love to the Lord, which is on His right, and the good of charity toward the neighbor, which is on His left. In like manner in the Apocalypse: The two witnesses prophesied *a thousand two hundred and threescore days. . . . These are the two olive trees and the two candlesticks standing before the God of the earth* (xi. 3, 4) — where the two olive trees and the two candlesticks stand for those same goods, which, because they are from the Lord, are called the two witnesses. Again: *I* 4
heard a voice in the midst of the four living creatures, saying . . . The oil and the wine hurt thou not (vi. 6) — where the oil stands for the good of love and charity, and the wine for the good and the truth of faith. In Isaiah: *I will plant in the wilderness the cedar of Shittah, and the myrtle, and the olive tree* (xli. 19). In Jeremiah: *They shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the wheat, and to the new wine, and to the oil* (xxxi. 12). In Joel: *The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth* (i. 10). Again in the same prophet: *The floors are full of pure corn, and the presses overflow with new wine and oil* (ii. 24). And 5
in Moses: *I will give the rain of your land in its season . . . that thou mayest gather in thy corn, thy new wine, and thine oil* (Deut. xi. 14). Corn, new wine, and oil are here spoken of, but that these things are not meant may be evident to every one who considers; for the Word, be-

cause it is Divine, is spiritual, not worldly, and therefore it does not treat of the corn, the new wine, and the oil of the earth, in consideration of their serving the body for foods, but of their serving the soul; for all kinds of food in the Word signify heavenly foods, as do the bread and the wine in the Holy Supper. What the corn and the new wine signify in the passages here quoted, may be seen above (n. 3580, 5295, 5410, 5959); thus it is plain what
6 oil signifies. The case is the same with all things which the Lord spoke while He was in the world, as when He said of the Samaritan that he came to the man that was wounded by the thieves, and that he bound up his wounds and poured on oil and wine (Luke x. 33, 34). Here are not meant oil and wine, but the good of love and of charity, by oil the good of love, and by wine the good of charity and faith; for the subject is the neighbor, and thus charity toward him — that wine has this signification may
7 be seen above (n. 6377). In like manner what the Lord said of the ten virgins, of whom five took their lamps and no oil with them, and five took also oil, and that the latter were admitted into heaven, but the former were rejected (Matt. xxv. 3, 4 and following verses). Here oil in the lamps means the good of love and of charity in the truths of faith; the virgins who took their lamps and no oil are those who hear the Word, read it, and say that they believe, and yet do no good in consequence, and if they do any good, it is done, not from the love of good or of
8 truth, but from the love of self and of the world. Because oil signified the good of charity, therefore also the sick were anointed with oil and were healed, as we read of the Lord's disciples, who went forth and cast out demons, and anointed with oil them that were sick and healed them (Mark. vi. 13). And in David: *Thou wilt anoint my head with oil; my cup shall run over* (Ps. xxiii. 5) — where anointing the head with oil signifies presenting with heavenly good. In Moses: *Jehovah fed him with the increase*

of the fields; He made him to suck honey out of the rock, and oil out of the stone of the rock (Deut. xxxii. 13) — speaking of the Ancient Church, where sucking oil out of the stone of the rock means being imbued with good through the truths of faith. In Habakkuk: *The fig tree* 9 *shall not blossom, neither shall fruit be in the vines; the labour of the olive shall lie, and the fields shall yield no food* (iii. 17). Here neither fig tree, nor vine, nor olive, nor fields are meant, but heavenly things to which they correspond; and this indeed every one may acknowledge of himself who acknowledges that the Word treats of such things as relate to heaven and the church, and therefore such as relate to the soul. But they who think only of worldly, earthly, and corporeal things, do not see the internal things, yea, do not wish to see them, for they say within themselves, What are spiritual things? What are heavenly things? and so, What is heavenly food? That they are such things as are of intelligence and wisdom, they indeed know when told; but that they are such as are of faith and love, they are not willing to know, for the reason that they do not imbue their life with such things, and therefore do not attain to the intelligence and wisdom of heavenly truth and goodness. In Ezekiel: *I washed thee with* 10 *waters; yea, I washed away thy bloods from upon thee, and I anointed thee with oil. I clothed thee with broidered work. . . . Thy garments were fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil. . . . But thou didst take thy broidered garments, and coveredst images; and didst set Mine oil and Mine incense before them* (xvi. 9, 10, 13, 18). Who cannot see that in this passage are not meant garments of broidered work, of fine linen, and silk, nor oil, nor honey, nor fine flour, but Divine things which are of heaven and the church; for the subject is Jerusalem, by which is meant the church; and therefore by the several things named are meant such things as are of the church. That by each particular is meant some

special thing of the church, is evident; for in the Word, which is Divine, there is not a word without meaning. That Jerusalem is the church, may be seen above (see n. 3654); also what is meant by broidered work (n. 9688), by fine linen (n. 5319, 9469), by fine flour (n. 2177), by honey (n. 5620, 6857), by washing with waters (n. 3147, 5954, 9088), and by washing away bloods (n. 4735, 9127).

11 In Hosea: *Ephraim feedeth on wind . . . they make a covenant with the Assyrian, and oil is carried down into Egypt* (xii. 1). These things are quite unintelligible unless it be known what is meant by Ephraim, what by the Assyrian, and what by Egypt; yet there is here described the intellectual of the man of the church, which is perverted through reasonings from knowledges; for Ephraim is that intellectual (n. 3969, 5354, 6222, 6238, 6267), the Assyrian reasoning (n. 1186), and Egypt outward knowledge (n. 9391); and thus by carrying down oil into Egypt is

12 meant defiling the good of the church. That the Lord so often went up to the mount of Olives (Luke xxi. 37; xxii. 39), was because oil and the olive signified the good of love, as also does a mountain (n. 6435, 8758). The cause of this was that in the Lord while He was in the world all things were representative of heaven; for through them the whole heaven was adjoined to Him; wherefore whatever He did and whatever He said was Divine and heavenly, and the lowest things were representative. The mount of Olives represented heaven as to the good of love and of charity — as may also be evident in Zechariah: *Jehovah shall go forth, and fight against the nations. . . . His feet shall stand in that day upon the mount of Olives, which is before the face of Jerusalem . . . and the mount of Olives shall cleave asunder, that a part thereof shall remove toward the east, and* [*a part*] *toward the sea, with a great valley; and a part of the mountain shall remove toward the north,*

13 *and a part of it toward the south* (xiv. 3, 4). Here the Lord and His coming are the subject; by the mount of

Olives is signified the good of love and of charity and thus the church, for these goods make the church. That the church would remove from the Jewish nation, and would be established among the Gentiles, is signified by the mountain being cleft asunder toward the east, toward the sea [the west], and toward the north, and the south ; in like manner as by the words of the Lord in Luke : *Ye shall be cast forth without. And they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God* (xiii. 28, 29). In a universal sense by Jehovah going forth and fighting against the nations, and by His feet standing upon the mount of Olives which is before the face of Jerusalem, is meant that the Lord from the Divine love would fight against the hells ; for the nations are the evils which are from the hells (n. 1868, 6306), and the mount of Olives, on which were His feet, is the Divine love.

9781. *Pure, beaten.* That this signifies genuine and clear, is evident from the signification of pure, when said of the good which is signified by oil, as genuine — for the more celestial a good is, thus the more genuine, so much the purer it is ; and from the signification of beaten, when said of the good which is signified by oil, as clear. Good is said to be clear [*perspicuum*] when it becomes truth ; for good becomes apparent through truth, inasmuch as truth is the form of good, and good does not appear in light except in a form. The better therefore the form in which good is presented, the more clearly apparent it is ; for the good itself shines forth therefrom, even so as to affect both the intellectual and at the same time the voluntary of another. For, as the case is with good and truth, so it is with the will and the understanding in man, since the will is appointed for the reception of good, and the understanding for the reception of truth ; and the will does not appear in light except through the understanding, for it is the understanding which gives form to what is of the will, and makes

it manifest. That which is formed is divided as it were into parts, and among these parts which are analytically consociated are established various references or relations; thus good is presented to view in the understanding and rendered manifest. Good when rendered manifest in the understanding is the truth of that good. From this it is that the oil was to be beaten, as also the frankincense, of which it is said that it shall be pure, and that some of it shall be beaten very small, and thus burned as incense (Exod. xxx. 34–36). The same thing which is signified by beaten is also signified by being ground in a mill, as may be evident from the signification of wheat and of fine flour, wheat signifying good and fine flour its truth. Just as that which is beaten and ground in the genuine sense signifies good made clear or manifest, so what is beaten and ground, in the opposite sense signifies evil made manifest. This is signified by Moses' stamping or beating the golden calf, and grinding it very small, and when it was as fine as dust, casting it into the brook that descended out of the mount (Deut. ix. 21 : see n. 9391).

9782. *For the light.* That this signifies the spiritual heaven, is evident from the signification of the light or the candlestick, as the spiritual heaven (see n. 9548).

9783. *To cause the lamp to burn continually.* That this signifies faith therefrom, and through faith intelligence of truth and wisdom of good from the Lord, is evident from the signification of a lamp, as faith, and intelligence of truth and wisdom of good therefrom (see n. 9548). That a lamp means faith is because Divine truth proceeding from the Lord is the light in the heavens; this light when received by the angels who are there, or by man, is like a lamp, for it illuminates all things of the mind, and imparts intelligence and wisdom. This light when received is faith. But it is to be known that faith is not a lamp, or does not illuminate the mind, unless it is from charity, and thus unless it is charity. It is with faith and charity just as with

truth and good; truth is the form of good, that is, good so formed as to appear in light; so faith is the form of charity, or charity formed. To faith moreover belongs truth, and to charity belongs good; for that which is true is believed and becomes the subject of faith, and that which is good is loved and becomes the subject of charity. The truth and good itself which are loved are the neighbor, and the love thereof is charity.

9784. *In the tent of meeting.* That this signifies where is the presence of the Lord, is evident from this, that the tent was made for this purpose, that the Lord might there meet Moses and Aaron and also the sons of Israel. Therefore also the holy of worship was instituted there, as may be evident from the following passages in Exodus: They shall make *a continual burnt offering . . . at the door of the tent of meeting before Jehovah: where I will meet with you, to speak there with thee. And there I will meet with the sons of Israel; and it shall be sanctified by My glory. And I will sanctify the tent of meeting, and the altar. Aaron also and his sons will I sanctify, to minister to Me in the priest's office. And I will dwell among the sons of Israel* (xxix. 42–45). And that the Lord met with them there, that is, that He was present there, may be evident from this passage: When all things were finished, *The cloud covered the tent of meeting, and the glory of Jehovah filled the dwelling. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the dwelling. . . . The cloud of Jehovah was upon the dwelling by day, and there was fire therein by night, in the eyes of all the house of Israel* (Exod. xl. 33 to the end). From this it may be evident that by the tent of meeting is signified where the presence of the Lord is. The reason was that the tent represented heaven, and heaven is heaven by virtue of the presence of the Lord in it, on which account also it was called the dwelling of Jehovah.

9785. *Without the veil which is over the Testimony.* That

this signifies where there is communication, and through the uniting medium conjunction with the Lord in the inmost heaven, is evident from the signification of the veil, as the medium which unites the inmost heaven and the middle heaven (see n. 9670, 9671), thus where there is communication and conjunction; and from the signification of the Testimony, as the Lord as to Divine truth.

9786. *Aaron and his sons shall order it.* That this signifies perpetual influx from the Lord is evident from the signification of ordering, when said of the Lord Who was represented by Aaron, as influx; for all communication of Divine good and Divine truth from the Lord, and all conjunction with Him, is effected through influx. Angels and men are recipient forms. That perpetual influx is signified, is because the subject is the ordering of the lamp from evening to morning, by which is signified continually and perpetually. That the influx is from the Lord, is because by Aaron was represented the Lord as to Divine good, and by his sons the Lord as to Divine truth — of which in what follows.

9787. *From evening to morning before Jehovah.* That this signifies continually in every state is evident from the signification of evening, as the end of one state (see n. 8426); and from the signification of morning, as the beginning of another state (n. 8427). That it means continually in every state is because evening involves every state of shade, which is signified by the following night, and morning involves every state of light, which is signified by the following day; for with the Lord things following and about to come are together in the present, because everything which the Lord ordains, that is, provides in man and angel, is eternal. From this it may be evident that by the ordering of the lamp from evening to morning is signified perpetual influx of good and of truth from the Lord continually in every state.

9788. *It shall be a statute for ever.* That this signifies

Divine order, is evident from the signification of a statute, as Divine order (see n. 7884, 7995, 8357); and from the signification of an age, as what is eternal; what is Divine is also eternal.

9789. *Throughout their generations on the part of the sons of Israel.* That this signifies eternity for the spiritual kingdom, is evident from the signification of generations, as what is eternal — of which in what follows; and from the signification of the sons of Israel, as the spiritual church (see n. 9340), and therefore the spiritual kingdom; for the spiritual kingdom of the Lord in the heavens is the spiritual heaven, and on earth it is the spiritual church. Generations mean what is eternal, because by them in the internal sense are meant the generations of faith and charity (n 613, 2020, 2584, 6239, 9042, 9079), and therefore the things which are of heaven and the church, which are eternal. By the sons of Israel, of whom the generations are predicated, is also signified the church (n. 9340). That by generations is signified what is eternal, is plain from the following passages in the Word — in Isaiah: *My justice shall be to eternity, and My salvation unto generations of generations. . . . Awake as in the days of old, in the generations of eternities* (li. 8, 9). Again: *I will make thee an eternal excellency, a joy of generation and generation* (lx. 15). Again: *The smoke thereof shall go up to eternity: from generation to generation it shall lie waste; none shall pass through it for ever and ever* (xxxiv. 10). In David: *The counsel of Jehovah shall stand to eternity, the thoughts of His heart to generation and generation* (Ps. xxxiii. 11). Again: *I will praise Thy name to eternity and for ever . . . generation to generation shall praise Thy works* (Ps. cxlv. 2, 4). Again: *They shall fear Thee with the sun, and before the moon, from generation of generations* (Ps. lxxii. 5). And in Moses: *This is My name to eternity, and this My memorial unto generation and generation* (Exod. iii. 15) — besides many other passages. It

is said to eternity and to generation and generation, and eternity is predicated of the Divine celestial, or Divine good, and generation of the Divine spiritual, or Divine truth; for in the Word, especially in the prophetic Word, there are generally two expressions concerning one and the same thing, as in the passages above quoted the expressions, to eternity, and to generation and generation; and this by reason of the heavenly marriage in each and all things of the Word. The heavenly marriage is the marriage of good and truth, or the conjunction of the Lord and heaven (see the passages cited in n. 9263).

CONTINUATION CONCERNING THE FIRST EARTH SEEN IN THE STARRY HEAVEN.

9790. It was also given to me to see some of the inhabitants who were of a lower class. They appeared in garments like those of peasants in Europe. There was also seen a man with his wife. She appeared of handsome figure and of graceful mien, as did likewise the man. But I was surprised at his proud bearing and his almost haughty gait, while the woman's carriage on the contrary was humble. It was told me by angels that such is the custom on that earth, and that the men who are of that description are loved, because they are nevertheless good. It was further told me that it is not permitted them to have more wives than one, because it is contrary to the laws.

9791. When given him by the Lord, a man who is in the spirit can see the objects in the earth near which he is; for in the other life there is no space, and thus no distance between those who are in a similar state — according to what was said above (n. 9579–9581). The same happened in this case as also happened to the spirits of some of the earths in our solar system, to whom it was given by the

Lord to see through my eyes many things in our earth, as has been told several times above.

9792. The woman who was seen had a wide garment before her breast, behind which she could screen herself. It was so contrived that she could insert her arms and wrap herself in it, and so walk about; or its lower part could be drawn up, and when drawn up and applied to the body, it appeared like an upper garment or jacket, such as is worn by the women of our earth. But the same garment served also the man for a cloak, and he was seen taking it from the woman and applying it to his own back, loosening the lower part, which then flowed down to his feet like a gown, and in this manner arrayed he walked about.

9793. Afterward I conversed with spirits who were from that earth, and told them many things about our earth; as for instance that there are sciences here cultivated which are not cultivated elsewhere, such as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and mental philosophy; likewise arts which are unknown elsewhere, as the art of ship-building, of casting metals, of writing on paper, and of printing what is written, and thus of communicating it to all throughout the whole earth, and of preserving it to posterity for thousands of years; and that this art of printing has been applied to the Word, which is from the Lord, and that on this account the revealed Word is to remain for ever in this earth (see n. 9350–9360).

9794. Lastly there was shown me the hell of those who are from that earth. Those who appeared from that hell caused the greatest terror, insomuch that I do not venture to describe their monstrous faces. There were also seen there enchantresses who practice direful arts; they appeared clad in green, and struck me with horror.

9795. The second earth which was seen in the starry heaven will be described at the close of the following chapter.

CHAPTER TWENTY-EIGHTH.

THE DOCTRINE OF CHARITY AND FAITH.

9796. When it is known what the internal man is, and what the external man, it may be known whence is the understanding of truth and the will of good.

9797. So far as the internal man is opened toward heaven, and thus unto the Lord, so far one is in the light of heaven, and thus in the understanding of truth. The light of heaven is Divine truth proceeding from the Lord; to be enlightened by it is to understand truth.

9798. So far as the internal man is opened unto the Lord, and the external subordinated to it, so far one is in the fire of heaven, and thus so far in the will of good. The fire of heaven is the Divine love proceeding from the Lord; to be enkindled by it is to will good.

9799. The understanding of truth therefore consists in seeing truths from the Word by enlightenment from the Lord, and the will of good consists in willing these truths from affection.

9800. They who are in love and faith unto the Lord, and in charity toward the neighbor, are in the understanding of truth and in the will of good, for with them there is reception of the good and truth which are from the Lord.

9801. But so far as the internal man is closed toward heaven and unto the Lord, so far one is in cold and in thick darkness as to the things which are of heaven. And then so far as the external man is open toward the world, so far he thinks what is false and wills what is evil, and so far is insane; for the light of the world extinguishes with him the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

9802. They who are in the love of self and in the persuasion of self-derived intelligence and wisdom, are in such cold and thick darkness.

9803. From this it is plain that being intelligent and wise does not consist in understanding and being wise about many things which are of the world, but in understanding and willing those things which are of heaven. For there are those who understand and are wise about many things of the world, yet do not believe nor will the things which are of heaven, and thus are insane. These are they of whom the Lord says in Matthew: *I speak in parables; because seeing they see not, and hearing they hear not, neither do they understand* (xiii. 13); and in John: *The Spirit of truth, whom the world cannot receive; because it seeth Him not, neither knoweth Him* (xiv. 17).

CHAPTER XXVIII.

1. And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from among the sons of Israel, that he may perform the priest's office unto Me, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2. And thou shalt make garments of holiness for Aaron thy brother, for glory and for beauty.

3. And thou shalt speak unto all that are wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to hallow him, that he may perform the priest's office unto Me.

4. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make garments of holiness for Aaron thy brother, and his sons, that he may perform the priest's office unto Me.

5. And they shall take the gold, and the blue, and the purple, and the scarlet double-dyed, and the fine linen.

6. And they shall make the ephod of gold, of blue, and purple, scarlet double-dyed, and fine twined linen, the work of the designer.

7. It shall have two shoulders joined at the two ends thereof; and it shall be joined together.

8. And the girdle of his ephod, which is upon it, shall be from it, according to the work thereof; of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen.

9. And thou shalt take two onyx stones, and grave on them the names of the sons of Israel:

10. Six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations.

11. With the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel: encompassed with settings of gold shalt thou make them.

12. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel: and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance.

13. And thou shalt make settings of gold:

14. And two chains of pure gold; from their borders shalt thou make them, of braided work: and thou shalt put the braided chains on the settings.

15. And thou shalt make a breastplate of judgment, the work of the designer; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen, shalt thou make it.

16. Foursquare it shall be, doubled; a span the length thereof, and a span the breadth thereof.

17. And thou shalt fill it with a filling of stone, four rows of stone; a row a ruby, a topaz, and a carbuncle, the one row;

18. And the second row a chrysoprase, a sapphire, and a diamond;

19. And the third row a jacinth, an agate, and an amethyst;

20. And the fourth row a beryl, and an onyx, and a jasper: they shall be enclosed in gold in their fillings.

21. And the stones shall be upon the names of the sons of Israel, twelve, upon their names; the engravings of a signet, every one upon his name, they shall be for the twelve tribes.

22. And thou shalt make upon the breastplate chains of the border, of braided work of pure gold.

23. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24. And thou shalt put the two braided chains of gold on the two rings at the ends of the breastplate.

25. And two ends of the two braided chains thou shalt put on the two settings, and put them on the shoulders of the ephod on the front of the faces thereof.

26. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof which is toward the side of the ephod inward.

27. And thou shalt make two rings of gold, and shalt put them on the two shoulders of the ephod underneath, on the front of its faces, over against the coupling thereof, above the girdle of the ephod.

28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the girdle of the ephod, and that the breastplate be not loosed from upon the ephod.

29. And Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy, for a remembrance before Jehovah continually.

30. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually.

31. And thou shalt make the robe of the ephod all of blue.

32. And there shall be an opening of the top of it in the midst thereof: it shall have a binding round about the opening of it, the work of the weaver, as the opening of a coat of mail it shall have, that it be not rent.

33. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold between them round about:

34. A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about.

35. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holy into the presence of Jehovah, and when he cometh out, that he die not.

36. And thou shalt make a plate of pure gold, and grave upon it, with the engravings of a signet, Holiness to Jehovah.

37. And thou shalt put it upon a lace of blue, and it shall be upon the mitre; upon the front of the faces of the mitre it shall be.

38. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall hallow as to all the gifts of their holy things; and it shall be upon his forehead always, to be well-pleasing for them in the presence of Jehovah.

39. And thou shalt weave the tunic in chequer work of fine linen, and thou shalt make a mitre of fine linen, and a girdle thou shalt make with the work of the embroiderer.

40. And for Aaron's sons thou shalt make tunics, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty.

41. And thou shalt invest with them Aaron thy brother, and his sons with him; and shalt anoint them, and fill their hand, and shalt hallow them, and they shall perform the priest's office unto Me.

42. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach.

43. And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy; that they bear not iniquity, and die: it shall be a statute of an age unto him and unto his seed after him.

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9804. In this chapter are described the garments of holiness which Aaron and his sons were to put on when they ministered. By the office of the priesthood, which Aaron with his sons was to perform, was represented the Lord as to the Divine celestial, which is the Divine good in heaven; and by Aaron's garments was represented the Divine spiritual, which is the Divine truth proceeding from the Divine good.

INTERNAL SENSE.

9805. Verses 1, 2. *And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from among the sons of Israel, that he may perform the priest's office unto Me, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make garments of holiness for Aaron thy brother, for glory and for*

beauty. "And thou shalt cause to draw near unto thee Aaron thy brother" signifies the conjunction of Divine truth with Divine good in the Divine Human of the Lord; "and his sons with him" signifies Divine truth proceeding from Divine good; "from among the sons of Israel" signifies in heaven and in the church; "that he may perform the priest's office unto Me" signifies a representative of the Lord; "Aaron" signifies as to the Divine celestial; "Nadab and Abihu" signifies as to the Divine spiritual therefrom; "Eleazar and Ithamar" signifies as to the Divine natural; "Aaron's sons" signifies things which proceed from the Divine celestial. "And thou shalt make garments of holiness for Aaron thy brother" signifies a representative of the spiritual kingdom adjoined to the celestial kingdom; "for glory and for beauty" signifies in order to present Divine truth, in internal and in external form, such as it is in the spiritual kingdom adjoined to the celestial kingdom.

9806. *And thou shalt cause to draw near unto thee Aaron thy brother*. That this signifies the conjunction of Divine truth with Divine good in the Divine Human of the Lord, is evident from the representation of Moses, who was to cause Aaron to draw near to himself, as the Lord in respect to Divine truth (see n. 6752, 6771, 7014, 9372); from the signification of drawing near, as conjunction and presence (n. 9378); from the representation of Aaron, as the Lord in respect to Divine good — of which in what follows; and from the signification of brother, as good (n. 3303, 3803, 3815, 4121, 4191, 5686, 5692, 6756). From this it is plain that by Moses causing Aaron his brother to draw near unto him is signified the conjunction of Divine truth with Divine good in the Lord. That this was to be in His Divine Human, is because in this very Human the conjunction was effected; for the Lord made His Human first Divine truth, and afterward Divine good — as cited above (n. 9199, 9315). That Aaron was chosen to per-

form the priest's office, was because he was the brother of Moses; for thus was represented at once the brotherhood of Divine truth and Divine good in heaven, since, as said above, by Moses was represented Divine truth, and by Aaron Divine good. All things in the universe, both in 2
heaven and in the world, have reference to good and to truth, in order to be anything; for good is the *esse* of truth, and truth is the *existere* of good. Wherefore good without truth has no existence, and truth without good has no being, from which it is plain that they need to be conjoined. Their conjunction is represented in the Word by husband and wife, and also by two brothers; it is represented by husband and wife, when the subject is the heavenly marriage, which is that of good and truth, and the successive derivation from it; and by two brothers, when the subject is the twofold ministry, namely, of judgment and of worship. They who performed the ministry of judgment were called judges, and afterward kings; but they who performed the ministry of worship were called priests. And because all judgment is effected through truth, and all worship from good, therefore by judges in the Word, in a sense abstracted from person, is signified truth from good, but by kings truth from which is good; and by priests is signified good itself. It is for this reason that the Lord in the Word is called a Judge, also a Prophet, and likewise a King, when truth is treated of; but He is called a Priest when good is treated of. In like manner He is called the Christ, the Anointed, or the Messiah when truth is the subject, but Jesus or Saviour when good is the subject. On account of this brother- 3
hood, which exists between truth which is of judgment and good which is of worship, Aaron the brother of Moses was chosen to perform the priest's office. That by Aaron and his house is therefore signified good, is evident from David: *O Israel, trust thou in Jehovah: He is their help and their shield. O house of Aaron, trust ye in Jehovah:*

He is their help and their shield. Jehovah hath been mindful of us. . . . He will bless the house of Israel; He will bless the house of Aaron (Ps. cxv. 9, 10, 12). Again: *Let Israel now say, that His mercy is for ever. Let the house of Aaron now say, that His mercy is for ever* (Ps. cxviii. 2, 3). Again: *O house of Israel, bless ye Jehovah: O house of Aaron, bless ye Jehovah* (Ps. cxxxv. 19). The house of Israel stands for those who are in truths, the house of Aaron for those who are in goods; for in the Word, where truth is treated of, good is also treated of, because of the heavenly marriage (n. 9263, 9314); that the house of Israel is those who are in truths, may be seen
4 above (n. 5414, 5879, 5951, 7956, 8234). Again: *Jehovah sent Moses His servant, Aaron whom He had chosen* (Ps. cv. 26)—where Moses is called a servant because a servant is predicated of truths (n. 3409), and a chosen one is predicated of good (n. 3755). Again: *Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments* (Ps. cxxxiii. 1, 2). He who does not know what is signified by a brother, also what by oil, what by the head, what by the beard, what by garments, and likewise what Aaron represents, cannot apprehend why these things are compared with the dwelling together of brethren, for how can the oil that ran down from the head upon Aaron's beard, and from thence upon his garments, be like the harmony of brethren? But the likeness in the comparison is plain from the internal sense, in which the subject is the influx of good into truths, and in this manner their brotherhood is described. For oil stands for good, the head of Aaron for the inmost of good, the beard for the most external part thereof, garments for truths, and running down for influx. Thus it is clear that by these words is signified the influx of good into truths from interiors into exteriors, and conjunction therein. Without

the internal sense, who can see that these heavenly things are contained in these words? That oil is the good of love, may be seen above (n. 886, 4582, 4638, 9780); also that the head is what is inmost (n. 5328, 6436, 7859, 9656). That the beard stands for what is most external, is plain in Isaiah (vii. 20; xv. 2), in Jeremiah (xlviii. 37), and in Ezekiel (v. 1). That garments are truths, has also been shown (n. 2576, 4545, 4763, 5319, 5954, 6914, 6917, 9093, 9212, 9216); and that Aaron is celestial good, may be seen above. From the fact that Aaron was chosen to 5
perform the priest's office, and thus to administer the most holy things, it may be comprehended how the case was with representations in the Jewish Church, namely, that they had not regard to the person who represented, but to the thing which was represented; consequently that a holy thing, even the most holy, could be represented by persons whose interiors were unclean, and even idolatrous, provided their externals, while they were engaged in worship, were disposed after a holy manner. What the quality of Aaron was, may be evident from the following words in Moses: Aaron received the gold from the hands of the sons of Israel, *and fashioned it with a graving tool, and made it a molten calf. . . . And Aaron . . . built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah* (Exod. xxxii. 4, 5, 25). And in another passage: *Jehovah was very angry with Aaron to have destroyed him: but I prayed for Aaron also the same time* (Deut. ix. 20). That the representatives of the church with the Israelitish and Jewish nation did not regard persons, but the things themselves, may be seen from citations already given (n. 9229).

9807. *And his sons.* That this signifies Divine truth proceeding from Divine good, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here Divine truth proceeding from the Divine good of the Lord, because they were the

sons of Aaron, and by Aaron as high-priest was represented the Lord as to Divine good — as has been shown immediately above. That sons are truths, is because all things in the internal sense of the Word are spiritual; and sons in the spiritual sense are they who are born anew by the Lord, thus they who are in truths from good, thus abstractly from persons, they are truths themselves which are from good. These things therefore are what are meant in the Word by the sons of God, the sons of a king, and the sons of a kingdom. They are also the sons of the new birth or regeneration. Moreover the truths and goods with a regenerate man or one born anew by the Lord, are altogether like families in a large and long series from one father. There are those which have reference to sons and daughters, those which have reference to grandsons and granddaughters, those which have reference to sons-in-law and daughters-in-law, and thus to relationships of many degrees, and therefore of many kinds. Truths and goods thus arranged are what in the spiritual sense are sons, daughters, grandsons, granddaughters, sons-in-law, daughters-in-law, in a word relations of various degrees and hence of various kinds. That spiritual generations are in such an order has been shown to me by living experience, and at the same time it was said that the truths and goods with a regenerate man are in such order, for the reason that the angelic societies in heaven are in the same, and the truths and goods with man correspond to those societies; wherefore also the man whose truths and goods are
2 in such correspondence, is a heaven in least form. Any one who knows that by sons are signified truths, and by daughters goods, may see many arcana in the Word, especially in the prophetic Word, which otherwise would be concealed — as for instance what is meant in particular by the Son of Man, as the Lord often calls Himself in the Word. That the Divine truth proceeding from His Divine Human is meant, is evident from the passages in which

He is so named, and which may be here cited for the purpose of confirming at the same time that a son stands for truth — as in John: The multitude said unto Jesus, *How sayest Thou, the Son of Man must be lifted up? Who is this Son of Man? Jesus answered them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you. . . . While ye have the light, believe in the light, that ye may become sons of light* (xii. 34–36). From these words it is plain that by the Son of Man the same is signified as by light, for when they inquired, Who is this Son of Man? the Lord answered that He was the light in which they ought to believe; that this light is Divine truth, may be seen from citations given above (see n. 9548, 9684); therefore also it is the Son of Man. In 3
Luke: *Blessed are ye, when men shall hate you . . . for the Son of Man's sake* (vi. 22) — where for the Son of Man's sake means for the sake of Divine truth which proceeds from the Lord; Divine truth is the all of faith and of love to the Lord, and being hated for the sake of this is blessedness. Again: *The days will come, when ye shall desire to see one of the days of the Son of Man, but ye shall not see it. Then they shall say unto you, Lo here! or lo there! go not away, nor follow after* (xvii. 22, 23). Desiring to see one of the days of the Son of Man means to see one of the states of Divine truth which is genuine. The subject here is the end of the church, when there is no longer any faith, because no longer any charity; at which time all genuine truth Divine is about to perish; and because truth Divine is signified by the Son of Man, therefore it is said, When they shall say, Lo here! or lo there! . . . follow not after, which may be said of truth Divine from the Lord, but not of the Lord Himself. Again: 4
When the Son of Man cometh, shall He find faith on the earth? (xviii. 8.) That is, when truth Divine shall be revealed from heaven, it will not be believed. The Son of Man here also means the Lord as to truth Divine, that is,

truth Divine proceeding from the Lord. The coming of the Lord is revelation of truth Divine at the end of the
5 church. In Matthew: *As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man. . . . Then shall appear the sign . . . and then shall all the tribes of the earth wail, and they shall see the Son of Man coming in the clouds of heaven with power and glory* (xxiv. 27, 30). The coming of the Son of Man stands for revelation of truth Divine at the consummation of the age, that is, at the end of the church; all the tribes of the earth, which shall then wail, are all the truths and goods of faith and of love from the Lord, and thus to the Lord, in the complex; the clouds of heaven in which He will come, are the literal sense of the Word; power and glory are the internal senses, in the inmost of which senses the subject is the Lord alone — see the further application of these words above (n. 4060).
6 In like manner in another passage in Matthew: *I say unto you, Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven* (xxvi. 64). And in Luke: *From henceforth shall the Son of Man be sitting at the right hand of the power of God* (xxii. 69). The Son of Man here stands for Divine truth proceeding from the Lord; sitting at the right hand of power means that He has omnipotence, for Divine good has omnipotence by means of Divine truth; it being said that from henceforth they shall see it, signifies that Divine truth was in its omnipotence after the Lord in the world had conquered the hells, and had reduced all things therein and in the heavens into order, and that they could thereby be saved who would receive Him in faith and love (see n. 9715); that sitting at the right hand is omnipotence, may be seen above (n. 3387, 4592, 4933, 7518, 8281, 9133); also that good has all power through truth (see n. 6344, 6423, 8304, 9327, 9410, 9639, 9643); and that Divine power itself is Divine truth (n. 6948); that the

clouds in which the Son of Man, that is, Divine truth, will come, are the Word in the letter, has also been shown (see preface to Gen. xviii.; and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781); and that the glory is Divine truth itself, such as it is in the internal sense of the Word (see preface to Gen. xviii.; and n. 4809, 5922, 8267, 9429). From this it may now be evident what is signified by these 7
words in the Apocalypse: *I saw, and behold, a white cloud; and on the cloud one sitting like unto the Son of Man, having on His head a golden crown* (xiv. 14). In Daniel: *I saw in the night visions, and behold, there came with the clouds of heaven one like unto the Son of Man* (vii. 13). And in John: *And the Father gave Him authority to execute judgment, because He is the Son of Man* (v. 27). Since all judgment is effected from truth, therefore it is said that it was given to the Lord to do judgment, because He is the Son of Man; the Son of Man, as has been said, is Divine truth; the Father from Whom it proceeds, is Divine good (n. 2803, 3704, 7499, 8328, 8897). Inasmuch as it is for Divine truth to do judgment, therefore it is said that when He shall come, *the Son of Man shall sit upon the throne of His glory* (Matt. xix. 28; xxv. 31); and that the Son of Man *shall render to every one according to his deeds* (xvi. 27). Again: *He that soweth the good seed is the Son* 8
of Man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one (xiii. 37, 38). The good seed is truth Divine; therefore it is said that the Son of Man soweth it; the sons of the kingdom are truths Divine in heaven and in the church, for a son is truth (see n. 489, 491, 533, 1147, 2623), and in the opposite sense, falsity, which also is the son of the evil one; the kingdom is heaven, and likewise the church. And in John: *No man* 9
hath ascended into heaven, but He that descended out of heaven, the Son of Man which is in the heavens (iii. 13). From this it is plain that the Son of Man is the Divine truth in the heavens; for this descends, and therefore as-

cends, since no one can ascend into heaven unless Divine truth shall have descended into him out of heaven, because inflow is Divine, but not the converse. And because the Lord is this truth, therefore He calls Himself the Son of Man Who is in the heavens. In Matthew: *The Son of Man hath not where to lay His head* (viii. 20). Here the Son of Man stands for Divine truth; not having where to lay His head, means that Divine truth had no place any-
10 where, or with any man at that time. That the Son of Man was to suffer and to be put to death (Matt. xvii. 12, 23; xx. 18; xxvi. 2, 24, 45: Mark viii. 31; ix. 12, 31: and elsewhere), involves that such was the treatment of Divine truth, and consequently of the Lord, Who was Divine truth itself — as also He Himself teaches in John: *I am the way, and the truth, and the life* (xiv. 6). And in Jeremiah: *No man shall dwell there, neither shall any son of man sojourn therein* (xlix. 18, 33). And again: In the cities *shall no man dwell, neither shall any son of man pass thereby* (li. 43). Any one not acquainted with the spiritual sense of the Word will believe that by cities are here meant cities, and that by man and the son of man are meant a man and a son; and that the cities would be so desolated that no one would dwell there; but it is the state of the church as to the doctrine of truth which is described by these words; for the cities are the doctrinals of the church (n. 402, 2449, 3216, 4492, 4493); man is the truth itself of the church conjoined to good (n. 3134, 7716, 9007);
11 therefore the son of man stands for the truth. Inasmuch as by the Son of Man was signified Divine truth proceeding from the Lord, therefore also the prophets, through whom it was revealed, were called sons of man — as in Daniel (viii. 17), and in Ezekiel (ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; viii. 5, 6, 8, 12, 15; xii. 2, 3, 9, 18, 22, 27);
12 and in many other passages. As most expressions in the Word have also an opposite sense, it is the same with the signification of the son of man, which in that sense is falsity

opposed to truth, as in Isaiah : *Who art thou, that thou art afraid of man that dieth, and of the son of man which is as grass?* (li. 12) — where the son of man as grass is outward knowledge through which falsity arises. And in David : *Put not your trust in princes, nor in the son of man, in whom there is no safety* (Ps. cxlvi. 3) — where princes are primary truths (n. 2089, 5044), and thus, in the opposite sense, primary falsities ; and the son of man is falsity itself.

9808. *From among the sons of Israel.* That this signifies in heaven and in the church, is evident from the signification of Israel, as those who are of the church, thus in an abstract sense the church itself (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340) ; and inasmuch as Israel is the church, it is also heaven, for heaven and the church make one, and the church is also the heaven of the Lord on earth. Moreover, with every member of the church heaven is inwardly in him when he is in truth and at the same time in good from the Lord.

9809. *That he may perform the priest's office unto Me.* That this signifies a representative of the Lord, is evident from the representation of the priest's office, as in the supreme sense every office which the Lord fills as Saviour ; and whatever he does as Saviour is from Divine love, thus from Divine good, for all good is of love. For this reason also by the priest's office in the supreme sense is signified the Divine good of the Divine love of the Lord. There is Divine good and there is Divine truth ; Divine good is in the Lord, and therefore it is His *Esse*, which in the Word is called Jehovah ; but Divine truth is from the Lord, and therefore it is the *Existere* from that *Esse*, which *Existere* in the Word is meant by God ; and since that which exists from Him, is also Himself, therefore also the Lord is Divine truth, which is His Divine in the heavens. For the heavens exist from Him, because the angels who are there are receptions of His Divine ; the celestial angels

are receptions of Divine good which is from Him, and the spiritual angels are receptions of Divine truth which is from the good. From this it may be evident what of the Lord was represented by the priestly office, and what of the Lord was represented by the kingly office — namely, by the priestly office the Divine good of His Divine love,
2 and by the kingly office the Divine truth therefrom. That by the priestly office was represented the Divine good of the Divine love of the Lord, and thus every office which the Lord performed as Saviour, is evident from the following passages in the Word — in David: *The saying of Jehovah unto my Lord, Sit thou at My right hand, until I make thine enemies a footstool for thy feet. Jehovah shall send forth the sceptre of strength out of Zion: rule thou in the midst of thine enemies. Thy people are willing in the day of thy power; in the ornaments of holiness, from the womb of the day-dawn, thou hast the dew of thy nativity. Jehovah hath sworn, and will not repent, Thou art a priest for ever, according to My word, Melchizedek. The Lord at thy right hand hath stricken through kings in the day of His wrath, He hath judged among the nations; He hath filled with dead bodies; He hath stricken through the head over much land. He shall drink of the brook in the way: therefore shall He lift up the head* (Ps. cx. 1–7). From this it is plain what the Lord is as a priest, and consequently what the priestly office represented in the Lord, namely, all the work of the salvation of the human race; for in this passage the subject is the Lord's combats with the hells, while He was in the world, through which He acquired to Himself Divine omnipotence over the hells, by virtue of which He saved the human race, and saves at this day also all those who receive Him. It is this salvation itself, because it is from the Divine good of the Divine love, by virtue of which it is said of the Lord, Thou art a priest forever, according to My word, Melchizedek. Melchizedek means the king of justice; and the Lord was so called from the

fact that He became justice, and thereby salvation — according to what was shown above (n. 9715). But since 3
each particular expression in the above Psalm contains arcana concerning the Lord's combats while He was in the world, and these cannot be revealed without the internal sense, therefore they may here be briefly unfolded. The saying of Jehovah unto my Lord signifies that it is said of the Lord while He was in the world — that by Lord is meant here the Lord as to the Divine Human, is evident in Matthew (xxii. 41–43), in Mark (xii. 35, 36), and in Luke (xx. 41–44). Sit thou at My right hand signifies the omnipotence of Divine good through Divine truth which the Lord then was, and from which He fought and conquered — that sitting at the right hand means a state of power, and when said of the Divine that it is omipotence, may be seen above (n. 3387, 4592, 4933, 7518, 7673, 8281, 9133); as also that all the power of good is through truth (n. 6344, 6423, 8304, 9327, 9410, 9639, 9643). Until I make thine ene- 4
mies a footstool for thy feet, signifies until the evils which are in the hells and from the hells shall be subjugated and made subject to His Divine power; Jehovah shall send forth the rod of strength out of Zion, signifies power then from celestial good — that Zion means this good may be seen above (n. 2362, 9055); rule thou in the midst of thine enemies, signifies that this good has dominion over evils — evils are meant by enemies because they are opposed to the Divine, and especially to the Lord; thy people are willing in the day of thy power, signifies Divine truths then combating; in the ornaments of holiness signifies which are from the Divine good; from the womb of the day-dawn, thou hast the dew of thy nativity, signifies conception from Divine good itself from which He had Divine truth; Jehovah hath sworn, and will not repent, signifies what is firm and certain; Thou art a priest for ever signifies the Divine good 5
of the Divine love in Him; according to My word, Melchizedek, signifies that His Divine Human is like — Melchize-

dek means king of justice, thus Jehovah through combats and victories became justice (n. 9715). The Lord at thy right hand signifies the Divine truth which is then from Him, through which He has omnipotence, as above; hath stricken through kings in the day of His wrath, signifies the destruction then of falsities; the day of wrath means when He fought against evils and destroyed them — kings are truths, and in the opposite sense falsities (n. 2015, 2069, 4575, 4581, 4966, 5044, 5068, 6148); He hath judged among the nations signifies the dispersion of evils — for nations are goods, and in the opposite sense evils (n. 1259, 1260, 1849, 6005); He hath filled with dead bodies signifies thus spiritual death, which is total deprivation of truth and good; He hath stricken through the head over much land, signifies the casting down of infernal self-love into the hells, and its damnation; He shall drink of the brook in the way, therefore shall he lift up the head, signifies the attempt to emerge by means of reasonings concerning truths. This is the meaning of the above words which is perceived in heaven when that Psalm is read by man.

6 Since the priestly office was representative of the Lord as to all the work of salvation from Divine love, therefore also all Divine worship belonged to the office of the priest; which worship at that time consisted chiefly in offering burnt offerings, sacrifices, and bread offerings, and in arranging the bread of Presence on the table, in lighting the lamps every day, and in burning incense; consequently in making expiation for the people and in remitting sins. Moreover, it also consisted in unfolding the Divine law, and in teaching, when the priests were at the same time prophets. That Aaron with his sons performed all these things, is evident from the institution of the priest's office according to Moses. That all these things were representative of the works of the Lord's salvation, is manifest; wherefore also that part of the sacrifices and bread offerings which was for Jehovah, that is, for the Lord, was given unto

Aaron; in like manner the first fruits of various kinds, and also the tithes (see Exod. xxix. 1–36: Lev. vii. 35, 36; xxiii. 15–21; xxvii. 21: Num. v. 6–10; xviii. 8–20, and 25 to the end: Deut. xviii. 1–5), and the first-born; but instead of all the first-born of men were the Levites, who were given as a gift to Aaron (Num. i. 47; iii. 9), for the reason that they belonged to Jehovah (Num. iii. 12, 13, 40–45). Inasmuch as the Lord as to the whole work of salvation 7
was represented by the high-priest, and the work of salvation itself by his office, which is called the priesthood, therefore to Aaron and his sons was not given any inheritance and portion with the people, for it is declared that Jehovah God is their inheritance and portion (Num. xviii. 20); neither was any portion given to the Levites, because they belonged to Aaron (Num. xxvi. 58–63: Deut. x. 9; xviii. 1, 2). For the people represented heaven and the church, but Aaron with his sons and with the Levites represented the good of love and faith which constitutes heaven and the church, and thus they represented the Lord from Whom that good is. For this reason the land was granted to the people for an inheritance, but not to the priests, for the Lord is in them, but not among them as one and distinct. The same is involved in these words in 8
Isaiah: *Ye shall be named the priests of Jehovah: men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory ye shall boast yourselves* (lxi. 6) — where eating the wealth of the nations stands for appropriating to themselves goods; boasting themselves in their glory, for enjoying truths, and thus having joy and happiness from both. That nations stand for goods, may be seen above (n. 1259, 1260, 4574, 6005); also glory for truth from the Divine (n. 9429). In the 9
Word throughout kings and priests are named in a series, also kings, princes, priests, and prophets; and then in the internal sense by kings are signified truths in the complex, by princes primary truths, by priests goods in the com-

plex, and by prophets doctrines — as in the Apocalypse: Jesus Christ hath made us kings and priests (i. 6; v. 10). And in Jeremiah: *The house of Israel are ashamed, they, their kings, their princes, and their priests, and their prophets* (ii. 26). Again: *In that day . . . the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder* (iv. 9). Again: *At that time . . . they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets* (viii. 1). That by kings in the sense abstracted from persons are signified truths in the complex, may be seen above (n. 1672, 2015, 2069, 4581, 4966, 5044, 6148); also that by princes are signified primary truths (n. 1482, 2089, 5044); and that priests are goods (n. 1728, 2015, 3670, 6148); and prophets doctrines derived from goods and concerning them (n. 2534, 7269). The kingly office of the Lord is also signified by His name Christ, Anointed, Messiah; and His priestly office by His name Jesus, for Jesus means Saviour or salvation, concerning which it is thus written in Matthew: *The angel appeared unto Joseph in sleep, and said . . . Thou shalt call His name Jesus; for He shall save His people from their sins* (i. 21). Since this belonged to the priest's office, therefore the like was represented by the office of the high-priest who made expiation for the people for sins (Lev. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30). Inasmuch as evil
10 cannot in any wise be adjoined to good, because they are averse to each other, therefore purifications of various kinds were commanded Aaron and his sons, when they discharged the priest's office, whether at the altar, or in the tent of meeting, and it was also commanded that the high-priest was not to marry any but a virgin, not a widow, nor one divorced, nor a harlot (Lev. xxi. 13–15); that those of the sons of Aaron who were unclean, if they should eat of the sanctified things, were to be cut off (Lev. xxii. 2–9);

that no one of the seed of Aaron in whom was a blemish, should offer bread (Lev. xxi. 17–21); that the high-priest was not to shave his head, was not to rend his garments, was not to defile himself with any dead body, not even of his father and his mother, and that he was not to go out of the sanctuary (Lev. xxi. 10–12). These and many other laws as already said, were enacted for the reason that the high-priest represented the Lord as to Divine good; and such is the quality of good that evil cannot be adjoined to it, for good shuns evil, and evil dreads good, just as hell dreads heaven; wherefore no conjunction of them is possible. But with respect to truth, it is of such a quality 11
that falsity may be adjoined to it; yet not falsity in which there is evil, but that in which there is good, such as is with little children and with boys and girls while they are yet in innocence, and with well-disposed Gentiles who are in ignorance; and such as there is with all who are in the literal sense of the Word, and who remain in doctrine therefrom, and who nevertheless have the good of life for an end; for this good, as an end, drives away all the malevolence of falsity, and by application forms it into a certain resemblance to truth.

9810. *Aaron.* That this signifies as to the Divine celestial, namely, a representative of the Lord, is evident from the representation of Aaron, as the Lord as to Divine good (see above, n. 9806). The Divine celestial is the Divine of the Lord in the inmost heaven; for the angels of that heaven are called celestial angels, and are receptions of Divine truth in their will part. Divine truth proceeding from the Lord when received in that part is called celestial good, but when received in the intellectual part is called spiritual good. What is the quality of the one good and of the other, that is, of celestial good and of spiritual good, and what the difference between them, may be seen in the passages cited above (n. 9277, 9543).

9811. *Nadab and Abihu.* That this signifies as to the

Divine spiritual therefrom, is evident from the representation of the sons of Aaron, as Divine truth proceeding from Divine good (see above, n. 9807). The Divine spiritual is Divine truth proceeding from the Divine celestial, and thus the Divine of the Lord received in the middle or second heaven. This is represented by the two first-born sons of Aaron, since it proceeds and thus is as it were born from the celestial good which is in the inmost heaven, as a son from a father. But by the two younger sons of Aaron, who are Eleazer and Ithamar, so long as the first-born, Nadab and Abihu, lived, is represented the Divine in the lowest heaven, which heaven follows next after the former or middle heaven; this Divine is the Divine natural, to be treated of in the paragraph that now follows.

9812. *Eleazar and Ithamar.* That this signifies as to the Divine natural, is evident from this, that these were the younger sons of Aaron, and that by Aaron is represented the Lord as to the Divine celestial; wherefore by his sons is represented the Lord as to the Divine which follows in order, thus by the elder sons the Lord as to the Divine spiritual, and by the younger sons the Lord as to the Divine natural; for Divine goods in the heavens follow in this order; yea, the heavens themselves which are in those goods, follow in this order; one good also exists and likewise sub-
2 sists through the other. Divine celestial good, which makes the third or inmost heaven, is the good of love to the Lord; Divine spiritual good, which makes the middle or second heaven, is the good of charity toward the neighbor; and Divine natural good, which makes the first or lowest heaven, is the good of faith and of obedience. To Divine natural good belongs also civil good, which is known as what is just among citizens, and also moral good, which is of all the
3 virtues composing what is honorable. These three goods follow in order, as end, cause, and effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good,

and spiritual good the all in natural good. That which is the soul and the all in another thing, is interiorly in it, just as endeavor is in motion, or as will in action. That will is the soul and the all in an action, is plain, for when the will ceases, the action ceases. From this it may be evident how the case is with the celestial, the spiritual, and the natural, namely, that inmostly in natural good there must be celestial good, that is, the good of love to the Lord, which also is the good of innocence.

9813. *Aaron's sons.* That this signifies the things which proceed from the Divine celestial, is evident from the signification of sons, as those things which are born from another as from a father, and therefore as those things which proceed; and from the representation of Aaron, as the Lord as to the Divine celestial — of which just above (n. 9810). From this it is plain that by the sons of Aaron are signified those things which proceed from the Divine celestial.

9814. *And thou shalt make garments of holiness for Aaron thy brother.* That this signifies a representative of the spiritual kingdom adjoined to the celestial kingdom, is evident from the signification of garments, as truths in general, and indeed as truths which clothe good (see n. 5954, 9212, 9216). That garments are truths derives its origin from heaven, where angels appear clothed in garments according to their truths from good (n. 165, 5248, 5954, 9212); from which it may be evident that by the garments of Aaron was represented the spiritual kingdom of the Lord adjoined to His celestial kingdom. For Aaron represented the Lord as to the Divine celestial (n. 9810); whence the garments adjoined to him represented the Divine spiritual adjoined to the celestial kingdom, as a garment to the body. The Divine spiritual is Divine truth proceeding from the Divine good of the Lord; this appears in heaven as light, and is indeed the light which illumines the external as well as the internal sight of the angels. The modification of this light according to the recipient subjects, which

are angels, presents to the sight various phenomena, such as clouds, rainbows, colors, and splendors of various kinds; and it also presents shining garments about the angels. From this it may be evident that the spiritual kingdom of the Lord was represented by Aaron's garments of holiness. For there are two kingdoms into which the heavens are divided, the celestial kingdom and the spiritual kingdom (n. 9277); they who are in the celestial kingdom appear naked, but they who are in the spiritual kingdom appear clothed. From this it is again evident that it is Divine truth or the Divine spiritual, which appears as light, that
a invests or clothes. But who would ever believe that within the church, where yet there is the Word, and therefrom enlightenment concerning Divine and heavenly things, so great ignorance prevails that it is not known that angels and spirits are in the human form, and appear to themselves as men, and also that they see and hear each other, and converse together, and still less that they appear clothed in garments? That this is the case, falls not only into doubt, but also into total denial with those who are so much immersed in outward things as to believe that the body alone lives, and that nothing exists which they do not see with the bodily eyes, and touch with the bodily hands (n. 1881); when yet the heavens are full of men, who are angels, and who are clothed in garments of various degrees of brightness. These angels, however, cannot be seen at all by man on earth through the eyes of his body, but through the eyes of his spirit when these are opened by the Lord. The angels who appeared to the ancients, as to Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and also to the prophets, were not seen with the eyes of the body, but with the eyes of the spirit, which were then opened. That angels also appeared clothed in garments, is evident from the angels who sat at the sepulchre of the Lord and were seen in shining white garments by Mary Magdalene and Mary the mother of James (Matt. xxviii. 3: Mark xvi. 5: Luke xxiv. 4); and

especially from the Lord Himself when seen by Peter, James, and John in His glory, and with a white garment gleaming as the light (Matt. xvii. 2 : Luke ix. 29) ; by that garment also was represented the Divine spiritual, or the Divine truth which is from Him. From this it may be evi- 3
dent what is signified by white garments in the Apocalypse : *Thou hast a few names in Sardis, which have not defiled their garments : and they shall walk with Me in white ; for they are worthy. He that overcometh, the same shall be clothed in white garments* (iii. 4, 5). Garments here are spiritual truths, which are truths from good — as was shown above ; and white stands for genuine truth (n. 3301, 4007, 5319). In like manner in another passage : *I saw heaven opened; and behold, a white horse, and He that sat upon him was called Faithful and True ; and in justice He doth judge and make war. His armies in heaven followed Him . . . clothed in fine linèn, white and clean* (xix. 11, 14). And in another passage : *Upon the thrones I saw four and twenty elders, clothed in white garments* (iv. 4).

9815. *For glory and for beauty.* That this signifies in order to present Divine truth in internal and in external form, such as it is in the spiritual kingdom adjoined to the celestial kingdom, is evident from the signification of glory, as Divine truth (see preface to Gen. xviii. : and n. 5922, 9429) ; and from the signification of beauty or comeliness [*decus*], as also Divine truth, but in external form, for the brightness and beauty or splendor [*pulchritudo*] of Divine truth appearing in externals is meant by beauty [*decus*]. For this reason it is that the Word in the internal sense is called glory, but in the internal sense, in respect to the brightness and splendor resulting from it, it is called beauty. The spiritual heaven, consequently, which is meant here by the garments of holiness, which serve for glory and beauty, is glory so far as Divine truth is there in internal form, and is also beauty. The same is signified by beauty in the fol- 2
lowing passages — in Jeremiah : *The Lord in His anger*

doth cover the daughter of Zion with a cloud; He hath cast down from the heavens unto the earth the beauty of Israel, and hath not remembered His footstool (Lam. ii. 1) — where the daughter of Zion stands for the celestial church; and the beauty of Israel for the spiritual church, which is called beauty from the brightness and splendor of truth. In like manner in Isaiah: *I have brought near My justice, it is not far off, and My salvation shall not tarry; I will give salvation in Zion, unto Israel My beauty* (xlvi. 13). Again: *Look down from the heavens, from the habitation of Thy holiness and of Thy beauty* (lxiii. 15) — where the habitation of holiness stands for the celestial kingdom, and the habitation of beauty for the spiritual kingdom. And in Daniel: *And there came forth one horn a little one, and grew exceedingly, toward the south, and toward the east, and toward the glory* [*beauty*] (viii. 9). And again: *And the king of the north . . . shall stand in the land of glory* [*beauty*] *and destruction by his hand . . . and when he shall come into the land of glory* [*beauty*], *many shall be overthrown* (xi. 16, 41) — where the land of beauty stands for the church of the Lord, in which is Divine truth or the Word.

9816. Verses 3, 4. *And thou shalt speak unto all that are wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to hallow him, that he may perform the priest's office unto Me. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make garments of holiness for Aaron thy brother, and his sons, that he may perform the priest's office unto Me.* "And thou shalt speak unto all that are wise in heart" signifies the influx of the Lord through the Word into all who are in the good of love; "whom I have filled with the spirit of wisdom" signifies in whom is inscribed Divine truth; "and they shall make Aaron's garments" signifies through whom is the spiritual

kingdom; "to hallow him" signifies thereby a representative of the Divine truth in that kingdom; "that he may perform the priest's office unto Me" signifies a representative of the Lord. "And these are the garments which they shall make" signifies Divine truths in the spiritual kingdom, in their order; "a breastplate" signifies Divine truth shining forth from Divine good; "and an ephod" signifies Divine truth there in the external form in which interior things terminate; "and a robe" signifies Divine truth there in the internal form; "and a tunic of chequer work" signifies Divine truth inmostly there proceeding immediately from the Divine celestial; "a mitre" signifies intelligence and wisdom; "and a girdle" signifies a common bond, in order that all things may look to one end; "and they shall make garments of holiness for Aaron thy brother, and his sons" signifies thereby a representative of the spiritual kingdom adjoined to the celestial kingdom; "that he may perform the priest's office unto Me" signifies a representative of the Lord.

9817. *And thou shalt speak unto all that are wise in heart.* That this signifies the influx of the Lord through the Word into all who are in the good of love, is evident from the signification of speaking, as influx (see n. 2951, 5481, 5743, 5797, 7270); and from the signification of the wise in heart, as those who are in the good of love — of which in what follows. That the influx of the Lord through the Word is signified, is because the Lord with the man of the church flows in chiefly through the Word. The reason is that the Word is such that each and all things therein correspond to Divine spiritual and Divine celestial things in the heavens; whence results a communication of the affections and thoughts of man with the angels to such a degree that they are as if one. Hence it is that the world is conjoined with heaven through the Word, but only with those who are in the good of faith and of love. From which it may be evident that the influx of the Lord with

the man of the church is through the Word; for the Lord is the all in the heavens, since the Divine which proceeds from the Lord, and is received by the angels, constitutes
2 heaven. The reason why the wise in heart are those who are in the good of love, is, that wisdom is predicated of the life of heaven in man, and that by the heart is signified the good of love. The life of heaven in man is expressed in the Word by spirit and by heart; by spirit is meant the life of man's intellectual part, and by heart the life of his will part. To the intellectual part belongs truth, but to the will part belongs good. Truth is the subject of faith, and good is the subject of love; for the understanding receives truths which are of faith, and the will goods which are of love. From this it is plain that by the wise in heart are signified those who are in the good of love from the Lord. The good of love is celestial good, through which is spiritual good; and spiritual good is that which covers celestial good, as garments the body. Now because by the garments of Aaron was represented the spiritual kingdom of the Lord adjoined to His celestial kingdom, and the former exists through the latter, therefore it is here said that the wise in heart, that is, they who are in the good of love from the Lord, shall make the garments for Aaron and his sons — as in what follows. That the heart is the good of love or celestial good, may be seen above (n. 3635, 3880, 3883–3896, 9050); also that on this account it is the will (n. 2930, 3888, 7542, 8910, 9113, 9300, 9495).

9818. *Whom I have filled with the spirit of wisdom.* That this signifies in whom has been inscribed Divine truth, is evident from the signification of the spirit of wisdom, when said of those who are in celestial good, as Divine truth — of which in what follows; they are said to be filled with that spirit when what has been inscribed remains. The way of it is, that they who are in the celestial kingdom of the Lord know truths not from acquired

knowledge and from a faith so derived, but from internal perception; for they are in the good of love from the Lord, and in that good all truths are sown; good itself is implanted in their voluntary or will part, and truth therefrom in their intellectual part. The voluntary part and the intellectual part with them act together as one, quite otherwise than with those who are in the spiritual kingdom. Consequently they who are in the celestial kingdom of the Lord do not come to know truths from their intellectual part, but perceive them; for the good implanted in the will is presented in its quality and in its form in the understanding, and is there in light as from flame; the form of good and its quality is to them truth, which is not seen but perceived from good. Hence they never have any discussion about truths, insomuch that when there is talk about truths, they say that it is so, or is not so, and they do not go further; for if they should go further, it would not be from good. These are they who are meant in Matthew: *Let your speech be, Yea, yea; Nay, nay: whatsoever is more than these is of evil* (v. 37). That they who are in the celestial kingdom of the Lord are of such a quality, may be seen above (n. 2715, 2718, 3246, 4448, 5113, 6367, 7877, 9166, 9543). What the difference is between those who are in the celestial kingdom and those who are in the spiritual kingdom, may be seen in the passages cited above (n. 9277). From this it may now be evident what is meant by Divine truths being inscribed. In many passages in the Word the word spirit is used in regard to man, and by his spirit is signified the good and the truth inscribed on his intellectual part, consequently the life of that part. That spirit, when predicated of man, has this signification, is because man as to his interiors is a spirit, and because as to his interiors he is together with spirits. On this subject may be seen what has been abundantly shown above, namely, that there are spirits and angels with man, and that he is ruled by the Lord through them

(n. 50, 697, 986, 2796, 2886, 2887, 4047, 4048, 5846–5866, 5976–5993); also that man is among spirits and angels of such a quality as he himself is (n. 4067, 4073, 4077, 4111); and that every man has a spirit through
3 which his body has life (n. 4622). From this it may be known what is meant by Spirit when applied to the Lord, namely, Divine truth proceeding from His Divine good, and that this Divine when it flows into man and is received by him, is the Spirit of Truth, the Spirit of God, and the Holy Spirit; for the Divine flows in immediately from the Lord, and also mediately through angels and spirits (see the citations in n. 9682); that the Spirit of Truth, the Spirit of God, and the Holy Spirit is that Divine, will be seen in what follows. For first it must be shown that spirit in the Word, when applied to man, means good and truth inscribed on his intellectual part, consequently that it means the life of that part. For there is the life of the intellectual part, and there is the life of the voluntary part; the life of the intellectual part consists in knowing, seeing, and understanding truth to be truth, and good to be good; but the life of the voluntary part consists in willing and loving truth for the sake of truth, and good for the sake of good; this latter life is called in the Word heart, but the
4 former is called spirit. That such is the case is evident from the following passages in the Word — in Ezekiel: *Make for you a new heart and a new spirit: why will ye die, O house of Israel?* (xviii. 31.) And again: *A new heart will I give you, and a new spirit will I put within you* (xxxvi. 26). A new heart stands for a new will, and a new spirit for a new understanding. In Zechariah: *Jehovah [which] stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1) — where stretching forth the heavens and laying the foundation of the earth means a new church — that the church is meant by heaven and earth, may be seen above (n. 1733, 1850, 2117, 2118, 3355, 4535);

forming the spirit of man within him means regenerating him as to the understanding of truth and good. In David : 5 *Create for me a clean heart, O God; and renew a steadfast spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation: and let a willing spirit uphold me. The sacrifices of God are a broken spirit: a broken and a contrite heart God doth not despise* (Ps. li. 10–12, 17). A clean heart stands for a will that shuns evils which are unclean; a steadfast spirit for the understanding of truth and faith therein; a broken spirit and a broken heart for a state of temptation and hence humiliation of the life of each. That spirit means life, is plain from each of the above expressions. The Divine truth, from which that life is derived, is the Spirit of holiness. Again : *A generation that makes not their heart right, and whose spirit is not steadfast with God* (Ps. lxxviii. 8). A heart not right stands for a will not right; a spirit not steadfast with God, for an understanding of truth Divine and a faith therein which is not steadfast. In Moses it is 6 said that Jehovah God had *hardened the spirit* of Sihon king of Heshbon, and had *made his heart obstinate* (Deut. ii. 30). In this passage also spirit and heart stand for the life of the understanding and the life of the will, which are said to be hardened when there is no will for understanding what is true and good, and no will for doing them. In Ezekiel : *Every heart shall melt, and all hands shall be relaxed, and every spirit shall fail* (xxi. 7)—where the meaning is the same. In Isaiah : *Jehovah, that giveth breath unto the people upon the earth, and spirit to them that walk therein* (xlii. 5)—giving breath or soul to the people means giving the life of faith, soul or breath standing for the life of faith (n. 9050); and giving spirit for giving the understanding of truth. Again : *With my soul have I desired Thee in the night; yea, with my spirit within me have I sought Thee in the morning* (xxvi. 9)—where

7 the meaning is the same. Again: *Conceive ye chaff, bring forth stubble: your spirit the fire shall devour* (xxxiii. 11). Your spirit, which the fire shall devour, stands for the understanding of truth, and thus intelligence; fire for lust, which being from evil destroys. In Ezekiel: *Woe unto the foolish prophets, that walk after their own spirit* (xiii. 3). Again: *That which cometh up upon your spirit shall not be at all* (xx. 32). In Malachi: *Not one hath done so, who had a residue of the spirit. Or what? is there one seeking the seed of God? Therefore take heed by your spirit, lest any one deal treacherously against the wife of thy youth* (ii. 15). In David: *Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile* (Ps. xxxii. 2). And in Matthew: *Blessed are the poor in spirit: for theirs is the kingdom of the heavens* (v. 3). Again, where Jesus said unto His disciples, *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak* (xxvi. 41).

8 That in these passages by spirit is meant the very life of man, is plainly manifest; that it is the intellectual life, or the life of truth, may be evident from this, that by spirit in the natural sense is meant man's life of respiration, and that respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith and therefore of the understanding; while pulsation, which is of the heart, corresponds to the life of the will, and thus of the love. That there is such a correspondence of the lungs and of the heart, may be seen above (n. 3833–3896, 9300, 9495); whence it may be evident what life is meant in the spiri-

9 tual sense by spirit. That spirit in a general sense is man's life of respiration, is very plain in David: *Thou hidest Thy face, they are troubled; Thou gatherest in their spirit, they expire. . . . Thou sendest forth Thy spirit, they are created* (Ps. civ. 29, 30). Again: *Answer me, O Jehovah, my spirit is consumed; hide not Thy face from me* (Ps. cxliii. 7). In Job: *My spirit is consumed, my days are*

extinct (xvii. 1). In Luke, where Jesus, taking the hand of the maiden that was dead, said, *Maiden, arise. And her spirit returned, and she rose up immediately* (viii. 54, 55). In Jeremiah: *Every man is become brutish by knowledge . . . a graven image is a lie, and there is no spirit in it* (x. 14; li. 17). In Ezekiel: *He carried me out in the spirit of Jehovah, and set me down in the midst of the valley. . . . And there the Lord Jehovah saith unto the dry bones: Behold, I bring spirit into you, that ye may live. . . . Thus saith the Lord Jehovah: Come from the four winds, O spirit, and breathe into these slain . . . and the spirit came into them, and they lived again* (xxxvii. 1, 5, 9, 10). And in the Apocalypse, where it is said that the two witnesses were slain by the beast that ascended out of the bottomless pit. *But after three days and a half the breath* [*spirit*] *of life from God entered into them, and they stood upon their feet* (xi. 7, 11). From these passages it 10
is very manifest that spirit means the life of man. That it means in particular the life of truth, which is the life of man's intellectual part, and is called intelligence, is clear from John: *The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. . . . God is a spirit: and they that worship Him must worship in spirit and in truth* (iv. 23, 24). In Daniel: *Forasmuch as an excellent spirit, both of knowledge and of understanding, was in him* (v. 12, 14). In Luke: *John grew, and waxed strong in spirit* (i. 80); and concerning the Lord: *The child Jesus grew, and waxed strong in spirit, and was filled with wisdom* (ii. 40). And in John: *He whom the Father hath sent speaketh the words of God; for God hath not given the spirit by measure unto him* (iii. 34). Spirit here stands for intelligence and wisdom; speaking the words of God means speaking Divine truths. From these passages it is now plain what is signified by 11
spirit in John: Jesus saith unto Nicodemus, *Except one be born of water and of the spirit, he cannot enter into the*

kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit (iii. 5, 6)—where being born of water means being born by means of truth, and being born of the spirit means life thereby from the Lord, which is called spiritual life. That water is the truth by which regeneration is effected, may be seen above (n. 2702, 3058, 3424, 4976, 5668, 8568, 9323); but the flesh is man's proprium, in which there is nothing of spiri-
12 tual life (n. 3813, 8409). The like is signified by spirit and flesh in the same evangelist: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life* (vi. 63). The words which the Lord spake are Divine truths, life therefrom is meant by spirit. And in Isaiah: *Egypt is man, not God; and his horses flesh, and not spirit* (xxxi. 3). Egypt stands for outward knowledge in general; the horses thereof for knowledge from the intellectual, which is called flesh, and not spirit, when there is nothing in it of spiritual life; that Egypt is outward knowledge or learning, may be seen in the citations given above (see n. 9340, 9391); also that horses are the intellectual (n. 2761, 2762, 3217, 5321); and the horses of Egypt knowledges derived from the intellectual (see n. 6125, 8146, 8148). He who does not know what is signified by Egypt, by horses, and by flesh and spirit, can in no way know what these words involve.
13 When it is known what is signified by spirit with man, it may be known what is signified by spirit when it is said of Jehovah, or the Lord, to Whom are attributed all things belonging to man, as face, eyes, ears, arms, hands, and also a heart and a soul; thus also spirit, which in the Word is called the Spirit of God, the Spirit of Jehovah, the Spirit of His mouth, the Spirit of holiness or the Holy Spirit. That by these terms is meant Divine truth proceeding from the Lord, is evident from many passages in the Word. The reason why Divine truth proceeding from the Lord is signified by the Spirit of God, is, that the whole

life of man comes from thence, and that those have heavenly life who receive that Divine truth in faith and in love. That this is meant by the Spirit of God, the Lord Himself teaches in John: *The words that I speak unto you are spirit, and are life* (vi. 63); the words which the Lord spake are Divine truths. Again: *Jesus cried with a great* 14
voice, saying, If any one thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believed on Him were to receive; for the Holy Spirit was not yet; because Jesus was not yet glorified (vii. 37–39). That by the Spirit, which they that believed on the Lord were to receive, is meant the life which comes from the Lord, which is the life of faith and of love, is plain from the several particulars; for thirsting and drinking signify the desire of knowing and perceiving truth; the rivers of living water, which were to flow from the belly, are truths Divine. From this it is evident that the Spirit which they were to receive, and which is called the Holy Spirit, is life from Divine truth proceeding from the Lord, which life, as was just said, is called the life of faith and of love, and which is the very spiritual and celestial life with man. The reason why it is said that the Holy Spirit was not yet, because Jesus was not yet glorified, is, that while the Lord was in the world He Himself taught Divine truth, but when He was glorified, which was after the resurrection, He taught it through angels and spirits. That Holy proceeding from the Lord, and flowing in through angels and spirits with man, whether manifestly or not, is the Holy Spirit with him; for it is Divine truth proceeding from the Lord that is called in the Word the holy (see n. 9680). For this reason it is that the Holy Spirit is called the Spirit 15
of Truth, that it is said that *He will guide into all truth; for He shall not speak of Himself, but what things soever He shall have heard* from the Lord; and that *what He*

shall receive from Me [the Lord] He shall declare (John xvi. 13, 14); and also that when the Lord departed from the disciples, *He breathed on them, and saith unto them, Receive ye the Holy Spirit* (John xx. 21, 22). Breathing signifies the life of faith (n. 9229, 9281); and hence breathing upon by the Lord signifies the faculty imparted of perceiving Divine truths, and thus of receiving that life. Wherefore also the name, spirit, is derived from blowing and from wind, because from breathing, and therefore spirit is sometimes called wind. That breathing, which is of the lungs, corresponds to the life of faith, and that the pulse, which is of the heart, corresponds to the life of love,
16 may be seen above (n. 3883–3896, 9300, 9495). The same is signified by breathing into in the Book of Genesis: *And Jehovah breathed into man's nostrils the breath of lives* (ii. 7). Therefore the Lord is called, *The breath of our nostrils* (Lam. iv. 20). And because Divine truth consumes and vastates the evil, therefore it is said in David: *The foundations of the world were laid bare . . . at the blast of the breath of Thy nostrils* [*nose*] (Ps. xviii. 15). And in Job: *By the breath of God they perish, and by the breath of His nostrils are they consumed* (iv. 9). And in David: *By the word of Jehovah were the heavens made; and all the host of them by the breath of His mouth* (Ps. xxxiii. 6). The Word of Jehovah is Divine truth, in like manner the breath or spirit of His mouth. That it means the Lord, is evident in John: *In the beginning was the Word, and the Word was with God, and God was the Word. . . . All things were made by Him. . . . And the Word became flesh, and dwelt among us* (i. 1, 3, 14).
17 That Divine truth, from which is the heavenly life of man, is the Holy Spirit, is plain also from the following passages —in Isaiah: *There shall come forth a shoot out of the stock of Jesse. . . . The spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear*

of Jehovah (Isa. xi. 1, 2). These words are spoken of the Lord, in Whom Divine truth, and consequently Divine wisdom and intelligence, are called the Spirit of Jehovah, and this Spirit is called the spirit of wisdom and understanding, of counsel, of might, and of knowledge. Again: *I have put My spirit upon Him; He shall bring forth judgment unto the nations* (xlii. 1)—speaking also of the Lord; the Spirit of Jehovah upon Him is Divine truth, and consequently Divine wisdom and intelligence. Divine truth is also called judgment (n. 2235). Again: *He* [the enemy] 18
shall come in as a stream pent in, the spirit of Jehovah shall lift up an ensign against him (lix. 19). Again: *The spirit of the Lord Jehovih is upon Me; because Jehovah hath anointed Me to preach glad tidings unto the poor* (lxi. 1)—speaking also of the Lord; the Divine truth, which was in the Lord while He was in the world, and which He Himself then was, is the Spirit of Jehovah. That the Spirit 19
of Jehovah is Divine truth, and that the man who receives it has heavenly life thereby, is still more manifest from the following passages—in Isaiah: *Until the spirit be poured upon you from on high, then shall the wilderness become a fruitful field. . . . Then judgment shall dwell in the wilderness* (xxxii. 15, 16). Regeneration is the subject here; the spirit from on high is life from the Divine; for the wilderness becoming a fruitful field, and judgment dwelling in the wilderness, signifies intelligence where there was none before, and thus new life. In like manner in Ezekiel: 20
That ye may know . . . that I shall put My spirit in you, that ye may live (xxxvii. 13, 14). Again: *Then I will not hide My face any more from them; for I will pour out My spirit upon the house of Israel* (xxxix. 29). In Joel: *I will pour out My spirit upon all flesh. . . . And upon the servants and upon the maidservants in those days will I pour out My spirit* (ii. 28, 29). In Micah: *I am full of might, by the Spirit of Jehovah, and of judgment and of strength, to declare unto Jacob his transgression, and to*

Israel his sin (iii. 8). In Zechariah: The horses *that went forth into the north country have quieted my spirit in the north country* (vi. 8). And in Isaiah: *I will pour waters upon him that is thirsty, and streams upon the dry ground: I will pour My spirit upon thy seed* (xliv. 3). That in these passages by the Spirit of Jehovah is meant Divine truth, and thereby the life of faith and of love, is plain; that it flows in immediately from the Lord and also mediately from Him through spirits and angels, may be
21 seen above (n. 9682). In like manner in another passage in Isaiah: *In that day shall Jehovah of Hosts be for a crown of ornament, and for a diadem of beauty, unto the residue of His people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them* (xxviii. 5, 6)—where a crown of ornament stands for wisdom which is of good; a diadem of beauty for intelligence which is of truth; a spirit of judgment for Divine truth, since judgment is predicated of truth (n. 2235, 6397, 7206,
22 8685, 8695, 9260, 9383). Again: *The Angel of the presence of Jehovah delivered them: in His love and in His pity He redeemed them. . . . But they rebelled, and grieved the Spirit of His Holiness: therefore He was turned to be their enemy. . . . He put the Spirit of His holiness in the midst of them. . . . The Spirit of Jehovah . . . led them* (lxiii. 9–11, 14). The Spirit of holiness here is the Lord as to Divine truth, thus Divine truth which is from the Lord; the Angel of His presence is the Lord as to Divine good, for the face or presence of Jehovah is love, mercy, and goodness. In the Apocalypse: *The testimony of Jesus is the spirit of prophecy* (xix. 10). The testimony of Jesus is the Divine truth which is from Him and concerning
23 Him (n. 9503). In David: *Jehovah God maketh His angels winds* [*spirits*]; *and His ministers a flaming fire* (Ps. civ. 4)—where making angels winds or spirits means receptions of Divine truth, and making them a flaming fire means receptions of Divine good, or of Divine love. In

Matthew: *John said, I baptize you with water unto repentance: but He that cometh after me . . . He shall baptize you with the Holy Spirit and with fire* (iii. 11)—where baptizing means regenerating; with the Holy Spirit means through Divine truth; and with fire means from Divine good of the Divine love. That baptizing means regenerating, may be seen above (n. 5120, 9088); also that fire means Divine good of the Divine love (n. 4906, 5215, 6314, 6832, 6834, 6849, 7324). In Luke: *If ye, being* 24
evil, know how to give good things unto your children; how much more shall the Father Who is in heaven give the Holy Spirit to them that ask Him? (xi. 13.) Giving the Holy Spirit means enlightening with Divine truth, and imparting life thence, which is the life of intelligence and wisdom. In the Apocalypse: *The seven lamps of fire burning before the throne are the seven Spirits of God* (iv. 5). And again: *In the midst of the elders a Lamb standing . . . having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth* (v. 6). That the Spirits in these passages do not mean spirits, is plain from this, that the lamps and the eyes of the Lamb are called the Spirits of God; for lamps stand for Divine truths (n. 4638, 7072), and eyes for the understanding of truth, and when said of the Lord, the Divine intelligence and wisdom (n. 2701, 4403–4421, 4523–4534, 9051); whence it is plain that the Spirits of God signify Divine truths. When therefore it is known that the Holy Spirit is Divine 25
truth proceeding from the Lord, which is the holy itself, the Divine meaning of the Word may be known wherever mention is made of the Spirit of God and the Holy Spirit —as in the following passages. In John: *I will ask the Father, that He give you another Comforter, that he may abide with you for ever; the Spirit of Truth: whom the world cannot receive; for it seeth him not, neither knoweth him: but ye know him; for he abideth with you, and shall be in you. I will not leave you orphans. . . . The Com-*

forter, the Holy Spirit, whom the Father will send in My name, he shall teach you all things, and bring to your remembrance all that I have said unto you (xiv. 16–18,
26 26). And in another passage: *When the Comforter shall come, whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, he shall bear witness of Me: and ye shall bear witness* (xv. 26, 27). And in yet another passage: *I tell you the truth; It is expedient for you that I go away: if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you* (xvi. 7). From these passages it is again manifest that Divine truth proceeding from Divine good, which is the Father, is the Comforter and the Holy Spirit; wherefore also the Comforter is called the Spirit of Truth; and it is said of him that he shall abide in them, that he shall teach all things, that he shall bear witness of the Lord — bearing witness of the Lord means in the spiritual sense teaching Him. It is said that the Comforter, which is the Holy Spirit, is sent from the Father in the name of the Lord, and again that the Lord will send him from the Father, and afterward that the Lord Himself will send, because the Father signifies the Divine Itself which is in the Lord, and because the Father and He are one — as the Lord plainly
27 declares in John (x. 30; xiv. 9–11). In Matthew: *Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven unto men. If any one shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come* (xii. 31, 32). Speaking a word against the Son of Man is speaking against truth Divine not yet implanted or inscribed in the life of man; that the Son of Man is Divine truth, may be seen above (n. 9807); but speaking against the Holy Spirit is speaking against Divine truth that has been implanted or inscribed in the life of man, especially speaking against

Divine truth concerning the Lord Himself. Speaking against this or denying it after it has once been acknowledged, is profanation; and the profanation is of such nature that it altogether destroys the interiors of man; for this reason it is said that that sin cannot be forgiven. What profanation is may be seen above (n. 3398, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8394, 8882, 9298). And 28 again: *Jesus said unto the disciples, Go ye . . . and baptize in the name of the Father and of the Son and of the Holy Spirit* (xxviii. 19). The Father here is the Divine Itself; the Son is that Divine Itself in human form; and the Holy Spirit is the Divine proceeding forth; thus there is one Divine, and yet a trine. That the Lord is the Divine Itself under human form, He Himself teaches in John: *From henceforth ye know the Father, and have seen Him . . . he that seeth Me seeth the Father . . . I am in the Father, and the Father in Me* (xiv. 7, 9, 10).

9819. *And they shall make Aaron's garments.* That this signifies through whom is the spiritual kingdom, is evident from the signification of Aaron's garments, as a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom — of which above (n. 9814). That the wise in heart, filled with the spirit of wisdom, were to make the garments, was because by them are meant those who are in the celestial kingdom, and the spiritual kingdom is that which is from the celestial, and thus covers it, as a garment covers the body — as may also be evident from what was said above (n. 9818).

9820. *To hallow him.* That this signifies thereby a representative of the Divine truth in that kingdom, is evident from the signification of being hallowed, as being imbued with Divine truth from the Lord; for Divine truth proceeding from the Lord is what is called in the Word the holy, for the reason that the Lord alone is holy, and thus whatever proceeds from Him (see n. 9680). Therefore it is that the holy proceeding from Him is called the Holy

Spirit, as was shown just above (n. 9818) — on which subject may also be seen what was adduced in passages already
2 cited (n. 9229). From this it is plain how it is to be understood that angels, prophets, and apostles are called holy (angels, Matt. xxv. 31 : Mark viii. 38 : Luke ix. 26 ; prophets, Apoc. xvi. 6 ; xviii. 20 ; and apostles, Apoc. xviii. 20), that is, not that they were holy from themselves, but from the Lord — angels because they are receptions of Divine truth which is from the Lord, and therefore by them in the Word are signified truths Divine, and in general something of the Lord (n. 1925, 2821, 4085, 4295) ; prophets because by them is signified the Word which is Divine truth, and in particular doctrines derived from the Word (n. 2534, 3652, 7269) ; and apostles because by them is signified every truth of faith and every good of
3 love in the complex (n. 3488, 3858, 6397). That Divine truth proceeding from the Lord is the holy itself, and thus the Lord, from Whom it comes, is evident from many passages in the Word, of which may now be cited only the words of the Lord in John : *Father, sanctify them in Thy truth : Thy Word is truth. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth* (xvii. 17, 19). From this it is plain that it is the Lord Who sanctifies or hallows man, spirit, and angel, because He alone is holy (Apoc. xv. 4), and they are holy only so far as they receive of the Lord, that is, as they receive from Him of faith and love to Him.

9821. *That he may perform the priest's office unto Me.* That this signifies a representative of the Lord, is evident from what was shown above (n. 9809).

9822. *And these are the garments which they shall make.* That this signifies Divine truths in the spiritual kingdom in their order, is evident from the signification of Aaron's garments, as the spiritual kingdom adjoined to the celestial kingdom (see above, n. 9814). That they are Divine truths in that kingdom, is because garments signify truths

(n. 5954, 9212, 9216), and because that kingdom is called the spiritual kingdom from the Divine truths which are there. For there are two kingdoms into which heaven is distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom good reigns, and in the spiritual kingdom truth, both from the Lord; and because the garments of Aaron represented the latter kingdom, and those garments were an ephod, a robe, and a tunic, therefore by them are signified Divine truths in that kingdom in their order.

9823. *A breastplate.* That this signifies Divine truth shining forth from Divine good, is evident from the signification of the breastplate, as Divine truth shining forth from Divine good, here in outmosts progressively from inmosts in the heavens. For the ephod, on which was this breastplate, represented the outmosts of the spiritual kingdom, and consequently the outmosts of heaven. The breastplate had this signification because it was fastened upon the breast where the heart is, and was filled with precious stones, and because the heart corresponds to celestial good, which is the good of love to the Lord from the Lord, and the twelve precious stones correspond to Divine truths which are therefrom. Hence by the breastplate in the supreme sense is signified Divine truth shining forth from the Divine good of the Lord. That the heart corresponds to celestial good, that is, to the good of love to the Lord from the Lord, may be seen above (n. 170, 172, 176, 3635, 3883–3896, 7542, 9050, 9300, 9495); and that the twelve precious stones correspond to Divine truths which are from the Divine good, will be seen in what follows in this chapter, where this breastplate is fully described, and where it is called the breastplate of judgment, and the Urim and Thummim, from the twelve precious stones with which it was filled. That it was fastened upon the breast where is the heart, is evident from the description given of it below, where this is plainly stated in these words, *Aaron shall*

bear the names of the sons of Israel in the breastplate of judgment upon his heart (verse 29) ; and again, *They shall be upon Aaron's heart, when he goeth in before Jehovah : and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually* (verse 30). That judgment also is Divine truth proceeding from the Divine good of the Lord, will be seen in what follows.

9824. *And an ephod.* That this signifies Divine truth in that kingdom in the external form in which interior things terminate, is evident from the signification of the ephod, as Divine truth in an external form. This is signified by the ephod because by the garments of holiness of Aaron were represented Divine truths in the spiritual kingdom in their order (see above, n. 9822) ; and because the ephod was the outermost of three garments, Aaron's garments for the priest's office being the ephod, the robe, and the chequered tunic. That which is outermost not only contains the interiors, but in it the interiors also terminate. This is the case in the human body, and consequently also in the heavens, to which the things of the human body correspond. The case is the same with truths and goods
2 which constitute the heavens. Since the ephod represented the outermost of the spiritual kingdom of the Lord, therefore it was holy above the rest of the garments, and on it was the breastplate, in which were the Urim and Thummim, through which answers were given by the Divine. That what is most external is more holy than the internals, is because the external holds together all interior things in their order, and in their form and connection, insomuch indeed that if the external were removed, the internals would be dispersed ; for internals not only terminate in the external, but they are also together in it. That this is the case may be known to those who know how it is with things successive and things simultaneous, namely, that successive things, which proceed and follow one another in their order, are still presented together in what

are last — as for example, end, cause, and effect; the end is the first in order, the cause the second, and the effect the last. Thus they proceed successively, but still the cause is presented at the same time in the effect, which is last, and the end in the cause; wherefore, the effect is a filled containant, in which interior or prior things are also brought together and exist. The case is the same with the 3
willing, thinking, and doing in man; willing is the first, thinking second, and doing last; this last also is the effect in which things prior or interior exist together; for so far as a man's doing contains in it what man thinks and what he wills, so far interior things are held together in their form and connection. This is why it is declared in the Word that man will be judged according to his deeds, that is, according to his works, which means that he will be judged according to his thinking and willing, inasmuch as these are in his deeds even as the soul is in its body. Now since interior things present themselves together in the outmost, therefore, as already said, if order be perfect, the outmost is accounted holy above the interior things, because in that the holiness of the interior things is made complete. Inasmuch as interior things are together in out- 4
mosts or lasts, in like manner, according to what has been said, as man's thinking and willing, or in spiritual things his faith and love are in his deeds or works, therefore John was beloved by the Lord beyond the rest of the disciples, and lay on His breast (John xiii. 23; xxi. 20, 22), for the reason that this disciple represented the works of charity (see prefaces to Genesis xviii. and xxii: also n. 3934). From this also it is plain why the external or ultimate, which is in perfected order, is holy above the internal things regarded singly; for when the Lord is in the outmost, He is at the same time in all things, and when He is in that outmost, interior things are held together in their order, connection, and form, and under government and guidance at His good pleasure. This is the arcanum which is meant

in n. 9360, which may be consulted. This then is the reason why the ephod, since it was the representative of the outmost or lowest in the spiritual kingdom of the Lord, was accounted more holy than the rest of the garments of the priesthood. Wherefore the ephod was the chief priestly vestment, and was made of threads of gold in the midst of blue, of purple, of scarlet doubled-dyed, and of fine twined linen (Exod. xxxix. 3); but the rest of the priests had ephods of linen (1 Sam. ii. 18; xxii. 18). On this account also the ephod stood for all the vestments of a priest, and he was said to wear an ephod, whereby was signified that he was a priest (1 Sam. ii. 28; xiv. 3). On this account also the breastplate was fastened to the ephod, and answers were given by the Urim and Thummim thereon, for the reason that this vestment was a representative of the outmost in the spiritual kingdom of the Lord, and that Divine answers are given forth in outmosts or lasts, for these answers pass successively through all the interiors, and are declared in the lasts, because there they terminate. That answers were given when the priests were clothed with the ephod, is evident from what is found in Samuel (1 Sam. xxiii. 6–13; xxx. 7, 8); and also in Hosea: *The sons of Israel abode many days without king, and without prince, and without sacrifice, and without pillar, and without ephod, and without teraphim* (iii. 4) — where teraphim signify Divine answers, for by them they were formerly given (Zech. x. 2). The term ephod, moreover, in the original tongue implies enclosing all interior things, as is plain from the meaning of the word (Exod. xxix. 5: Lev. viii. 7).

9825. *And a robe.* That this signifies Divine truth there in the internal form, is evident from the signification of the robe, as the middle of the spiritual kingdom, and thus the truth itself which is there; for by Aaron's garments was represented the spiritual kingdom of the Lord (n. 9814), and thus the truths which are there in their order (see n. 9822); and since that kingdom is distinguished into

three degrees, the inmost, the middle, and the outermost, therefore by the robe was signified what is in the middle of that kingdom. The reason why this kingdom is distinguished into three degrees, is, that the inmost there communicates with the celestial, and the outermost with the natural, and therefore the middle partakes equally of both. Moreover, in order that anything may be perfect, it must be distinguished into three degrees; this is the case with heaven, and with the goods and the truths in it. That there are three heavens, is known; consequently there are three degrees of goods and truths there. Each heaven also is distinguished into three degrees; for its inmost must communicate immediately with what is higher, and its external with what is lower, and the middle therefore by means of the inmost and the external with both; from this comes the perfection of heaven. The case is the same with the interiors of man, which in general are distinguished into three degrees, namely, into the celestial, the spiritual, and the natural; in like manner each of these into its own three degrees; for a man who is in the good of faith and of love to the Lord is a heaven in least form corresponding to the greatest (n. 9279); so also it is in all things of nature. That the natural of man is distinguished into three degrees, may be seen above (n. 4570), and in general all his interiors and exteriors (n. 4154). The reason of its being so, is, that everywhere there must be end, cause, and effect; and that the end must be inmost, the cause the middle, and the effect the outmost, in order that a thing may be perfect. It is for this reason that three in the Word signifies what is complete from beginning to end (n. 2788, 4495, 7715, 9198, 9488, 9489). From this it may be known why the garments of holiness of Aaron were an ephod, a robe, and a tunic; and that the ephod represented the external, the robe the middle, and the tunic the inmost of the spiritual kingdom. Since the robe represented the middle in the spiritual kingdom, and the middle 2

partakes of both, therefore it is taken representatively for that kingdom itself — as in the First Book of Samuel: *Samuel turned about to go away*, but Saul *laid hold upon the skirt of his robe, and it rent. And Samuel said, Jehovah shall rend the kingdom of Israel from thee this day, and will give it to a companion of thine, that is better than thou* (xv. 27, 28). From these words it is plain that the rending of the skirt of Samuel's robe signified the rending of the kingdom of Israel from Saul, for the kingdom of Israel signifies the spiritual kingdom of the Lord (n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805). In like manner in the same Book: *David cut off the skirt of Saul's robe privily. . . .* And when he showed it to Saul, *Saul said, now I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand* (xxiv. 4, 5, 11, 20). When Jonathan also made a covenant with David, *He stripped himself of his robe, and gave it to David* [*and his apparel*] *even to his sword, to his bow, and to his girdle* (1 Sam. xviii. 3, 4) — by which was represented that Jonathan, who was the heir, abdicated the kingdom of Israel and transferred it to
3 David. Inasmuch as the robe represented the spiritual kingdom, so likewise it represented the truths of that kingdom in general. The truths of that kingdom are what are called spiritual truths, which are in the intellectual part of man. These are signified by robes in Ezekiel: *All the princes of the sea shall come down from their thrones, and shall lay aside their robes, and strip off the garments of their embroidery* (xxvi. 16). This is said of Tyre, by which are signified the knowledges of good and truth (n. 1201); the vastation of these in the church is here described; the robes which they shall lay aside are the truths of faith which are in the intellectual part, but the garments of embroidery are truths of knowledge which are in the natural (n. 9688). The reason why these truths are signified, is, that in the spiritual kingdom of the Lord truth which is of the under-

standing reigns, but in the celestial kingdom good which is of the will. In Matthew: *The scribes and the Pharisees . . . do all their works for to be seen of men . . . they enlarge the borders of their robes* (xxiii. 5)—where enlarging the borders of the robes stands for speaking truths grandiloquently, only to be heard and seen by men. That such things are signified by the robe, will be still more apparent from the description of it in what follows in this chapter (verses 31–35).

9826. *And a tunic of chequer work.* That this signifies Divine truth inmostly there proceeding immediately from the Divine celestial, is evident from the signification of a tunic, as natural truth; but when said concerning Aaron, whose garments represented the truths of the spiritual kingdom of the Lord (see n. 9814, 9822), the tunic is the inmost Divine truth in that kingdom, and thus that which proceeds immediately from the Divine celestial, which is the Divine good of the Lord in the inmost heaven — that such things are signified by tunics, may be seen above (see n. 4677). For there are three heavens — the inmost which is called celestial, the middle which is called spiritual, and the outmost which approaches what is natural. In the inmost heaven reigns the good of love to the Lord, in the middle heaven the good of charity toward the neighbor, and in the outmost heaven the good of faith. These heavens are most distinct one from another, insomuch that he who is in one heaven cannot in any wise pass into another. They are however one heaven, for they are conjoined by intermediate angelic societies; thus one heaven proceeds from another. Since therefore Aaron's garments represent the spiritual heaven, and thus the truths of that heaven in their order, it is plain that by the inmost garment, which is called a tunic of chequer work, is represented the inmost truth there proceeding immediately from the Divine celestial. It is said to be of chequer work, because it was woven, as is evident from what follows in this

Book of Exodus: *They made tunics of fine linen, the work of the weaver, for Aaron, and for his sons* (xxxix. 27); that tunics were of fine linen was in order that truth from a celestial origin might be represented — that such truth is signified by fine linen, may be seen above (n. 9469).

9827. *And a mitre.* That this signifies intelligence and wisdom, is evident from the signification of a mitre, as intelligence and wisdom. A mitre has this signification because it is a covering of the head, and because by the head are signified the interiors of man which are of intelligence and wisdom (see n. 9656). All articles of clothing derive their signification from the part of the body which they cover — for instance, that which covers the breast, as the breastplate; that which covers the loins, as the breeches; that which covers the feet, as stockings; that which covers the soles of the feet, as the sandals; and so likewise that which covers the head, as the mitre, the headtire, the cap.
2 That this is so, is evident from representatives in the other life, where when wisdom and intelligence are taken away from spirits, as is the case when angelic societies are removed from them, then the covering of the head appears to be taken away from them; and this being done they become stupid, and without any perception of truth and good; but afterward when intelligence and wisdom return the head is again covered. The coverings of the head however do not signify so much the wisdom which is of good, as the intelligence which is of truth; but the mitre which belonged to Aaron, signifies wisdom also, since it was of fine linen, and the crown of holiness was placed upon it, which was a plate of pure gold, on which was engraven Holiness to Jehovah — of which in what follows in this chapter (verses 36–38; also Exod. xxix. 6; xxxix. 28). But the mitre of linen and the other garments of linen, which also were Aaron's, signified the intelligence that is of truth, but not the wisdom that is of good — concerning those garments and this mitre, the following passages may

be consulted (Lev. xvi. 4 : Ezek. xliv. 18) ; for linen signifies truth in man's natural (n. 7601) ; and so a mitre of linen is natural intelligence. They who do not know how 3
the case is with representatives and correspondences can hardly be led to believe that such things are signified. But let them consider that in heaven spiritual things are perceived in place of natural things ; and thus that in place of the mitre, and in general in place of garments, such things are perceived as are of intelligence and wisdom, and also of faith and love, in general such things as are of truth and good ; for all these are spiritual things, because heaven is a spiritual world. Let them consider also that the garments of Aaron were described and ordered by Jehovah on mount Sinai, and that therefore in each particular there is the Divine celestial contained within, which is unfolded only by knowledges of correspondences and representatives.

9828. *And a girdle.* That this signifies a common bond, in order that all things may look to one end, is evident from the signification of a belt or girdle, as a common bond ; for it gathers up, encloses, holds in connection, and secures all interior things, which without it would be loosed and would scatter. That it is a common bond for the purpose of all things looking to one end, is because in the spiritual world the end regarded governs, insomuch indeed that all things there may be called ends ; for the kingdom of the Lord, which is the spiritual world, is a kingdom of uses, and uses there are ends ; wherefore it is a kingdom of ends. But the ends there follow one another and are also consociated in various order ; the ends which follow one another are called middle or mediate ends, but the ends which are consociated are called consociate ends. All these ends are so mutually conjoined and subordinated that they look to one end, which is the universal end of them all. This end is the Lord, and in heaven with those who are receptive it is love and faith in Him. Love is the

end of all wills in heaven, and faith the end of all thoughts,
2 which are of the understanding. When each and all things have respect to one end, they are then kept in unbroken connection and make a one; for they are under the aspect, the government, and the providence of the One Who bends all toward Himself in accordance with the laws of subordination and consociation, and thus conjoins them to Himself; and Who at the same time consociates them also mutually to their companions, and thereby conjoins them to one another. It is for this reason that the faces of all in heaven are kept turned toward the Lord, Who is the Sun there, and Who is thus the centre to which all look, even as is wonderful to whatsoever direction the angels turn (see n. 3638). And because the Lord is in the good of mutual love, and in the good of charity toward the neighbor, since He loves all and through love conjoins all, therefore also by regarding their companions from that love they are
3 turned to the Lord. Those things, therefore, which are in outmosts, and which gather up and enclose in order that each and all things may be kept together in such connection, were represented by belts or girdles; which in the spiritual world are nothing else than goods and truths in lowest or outermost things that enclose interior things. By the girdles around the loins were represented celestial goods, and by the girdles around the thighs, and also around the breast, spiritual goods and truths in lowest or outermost things. Such things are signified by the girdles upon the loins in the following passages — in Jeremiah: Jehovah saith unto the prophet, *Buy thee a linen girdle, and put it upon thy loins, but thou shalt not draw it through water. So I bought a girdle . . . and put it upon my loins. Then the words of Jehovah came unto me . . . saying, Take the girdle . . . and go to Euphrates, and hide it in a hole of the rock. . . . After many days . . . I went to Euphrates . . . and took again the girdle . . . and, behold, it was marred, it was profitable for nothing. . . .*

Then saith Jehovah . . . This evil people, which refuse to hear My words . . . and are gone after other gods . . . shall be even as this girdle, which is profitable for nothing (xiii. 1–10). In this passage by the linen girdle is understood in the spiritual sense the good of the church, which encloses and holds together in connection the truths in it. Because the good of the church was at that time none, and the truths therefore were dispersed, it is said that it should not be drawn through water; for water is truth which purifies and thus restores. The hole of the rock, in which the girdle was hid, is truth falsified; the Euphrates is the extent and bounds of celestial things which are of good in their ultimate. One who does not know what the nature of the Word is may suppose that this is only a comparison of the people and their corruption with the girdle and its corruption; but in the Word all comparisons and metaphors are real correspondences (n. 3579, 8989). Unless each thing in this passage had a correspondence, it would never have been commanded that the girdle should not be drawn through water, that it should be put upon the loins, and that the prophet should go to the Euphrates, and should hide it there in a hole of the rock. It is said that the girdle should be put upon the loins, because the loins from correspondence signify the good of celestial love (n. 3021, 4280, 5050–5062); thus putting the girdle upon the loins is conjunction with the Lord through the good of love by the mediation of the Word. That a girdle stands for good bounding and conjoining, is plain also in Isaiah: *There shall come forth a shoot out of the stock of Jesse. . . . Justice shall be the girdle of His loins, and truth the girdle of His thigh* (xi. 1, 5). This is said of the Lord; justice which shall be the girdle of the loins is the good of His love which protects heaven and the church. It is said of the sons of Israel that when they ate the passover, their loins were to be girded (Exod. xii. 11); which signifies that thus all things were in order, and prepared to receive

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good from the Lord and to act (n. 7863). For this reason it is that they are said to be girded who are prepared, as was the case also with the seven angels in the Apocalypse: *There came out from the temple the seven angels that had the seven plagues, clothed in linen white and shining, and*
6 *girt about the breasts with golden girdles* (xv. 6). It is said concerning Elijah: *He was a hairy man, and girt with a girdle of leather about his loins* (2 Kings i. 8); and in like manner of John: *John had his raiment of camel's hair, and a leathern girdle about his loins* (Matt. iii. 4). Elijah and John were so clothed and girded because they both represented the Word; wherefore their garments are the Word in the external sense which is natural, for the hair is the natural (n. 3301, 5247, 5569–5573). Camels stand for general knowledges in the natural (n. 3048, 3071, 3143, 3145), leather and skin for the external (n. 3540); wherefore a leathern girdle signifies that which gathers up, encloses, and holds together in connection things interior. That Elijah represented the Word, may be seen above (preface to Gen. xviii.: and n. 2762, 5247); and in like
7 manner John the Baptist (n. 9372). Since truths and goods are loosed and dispersed by evil deeds, therefore it is said of Joab, after he had slain Abner through treachery, *that he put the blood of war upon his girdle that was about his loins* (1 Kings ii. 5), by which is signified that he dispersed and destroyed truths and goods; wherefore when truths have been dispersed and destroyed, it is said that instead of a girdle there shall be a rent, and instead of well-set hair baldness (Isa. iii. 24) — speaking of the daughters of Zion, by whom are signified the goods which are of the celestial church; a rent instead of a girdle stands
8 for the dispersion of celestial good. It is said also of Aholibah, which is Jerusalem, in Ezekiel: *When she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins . . . she doted upon them* (xxiii. 14–16); by which

are signified truths profaned; for the Chaldeans are those who outwardly profess truths, but inwardly deny them, and thus profane them; men portrayed upon the wall are appearances of truth in externals, in like manner images portrayed with vermilion; the girdles, with which they were girt about the loins, are the goods which they feign in order that their truths may thereby be believed. From this it 9
may now be evident what girdles, which gather together the garments into one, signified in the representative church. But that such things were signified, the natural man can with difficulty be brought to believe, for the reason that he can with difficulty reject the natural idea concerning girdles, and concerning garments in general, and in its place accept the spiritual idea, which is that of good holding truths together in connection; for the natural thing, which appears before the sight, keeps the mind fixed on itself, and it is not removed unless the intellectual sight can be elevated even into the light of heaven, and man thus be able to think somewhat abstractly from natural things. When this is done, the spiritual things which are of the truth of faith and the good of love, and which are imperceptible to the merely natural man, gain an entrance.

9829. *And they shall make garments of holiness for Aaron thy brother, and his sons.* That this signifies thereby a representative of the spiritual kingdom adjoined to the celestial kingdom, is evident from what was shown above (n. 9814).

9830. *That he may perform the priest's office unto Me* signifies a representative of the Lord, as above (n. 9809, 9810).

9831. Verses 5–8. *And they shall take the gold, and the blue, and the purple, and the scarlet double-dyed, and the fine linen. And they shall make the ephod of gold, of blue, and purple, scarlet double-dyed, and fine twined linen, the work of the designer. It shall have two shoulders joined at the two ends thereof; and it shall be joined together.*

And the girdle of his ephod, which is upon it, shall be from it, according to the work thereof; of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen. "And they shall take the gold" signifies good reigning universally; "and the blue, and the purple, and the scarlet double-dyed, and the fine linen" signifies the good of charity and of faith. "And they shall make the ephod of gold, of blue, and purple, scarlet double-dyed, and fine twined linen" signifies the external of the spiritual kingdom from that good; "the work of the designer" signifies from the intellectual. "It shall have two shoulders joined at the two ends thereof, and it shall be joined together" signifies the conservation, by union, in every way of good and truth on all sides and for ever, with all exertion and power. "And the girdle of his ephod, which is upon it" signifies the outward enfolding band; "shall be from it according to the work thereof" signifies what is like and continuous from the external of the spiritual kingdom; "of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen" signifies thus from the good which is of faith and of charity, in externals.

9832. *And they shall take the gold.* That this signifies good reigning universally, is evident from the signification of gold, as the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510); that this is reigning universally, is signified by the gold being interwoven everywhere in the ephod, as is evident from what follows in this Book: *They beat out thin plates of gold, and he cut them into threads, to work them in the midst of the blue, and in the midst of the purple, and in the midst of the scarlet double-dyed, and in the midst of the fine linen* (Exod. xxxix. 3). That which reigns universally is what dominates, and thus what is in each and all things (n. 5949, 6159, 7648, 8067, 8853–8858, 8865). The reason why gold was interwoven everywhere was that by the garments of Aaron was represented the spiritual heaven (n. 9814), and in that heaven, as also

in the other heavens, good reigns; in the inmost heaven reigns the good of love to the Lord, in the middle the good of charity toward the neighbor, and in the outmost the good of faith. But truth which is of faith introduces to good, and afterward is produced from good. From this it is plain that a man is not in heaven until he is in good. If he is only in the truths which are called truths of faith, he merely stands before the door, and if from those truths he regards good, he enters into the vestibule; but if from those truths he does not regard good, he does not see heaven, not even from afar. It was said that a man is not in heaven until he is in good, inasmuch as a man while in the world needs to have heaven in himself, in order that he may enter into it after death. For heaven is in man, and out of mercy is given to those who, while they live in the world, suffer themselves to be introduced through truths of faith into charity toward the neighbor and into love to the Lord, that is, into good. That a man is not in heaven until he is in a state in which he is led by the Lord through good, may be seen above (n. 8516, 8539, 8722, 8772, 9139). By good is meant good of life, and good of life consists in doing good from willing good, and willing good is from love; for what a man loves that he wills.

9833. *And the blue, and the purple, and the scarlet double-dyed, and the fine linen.* That this signifies the good of charity and of faith, is evident from the signification of blue [*hyacinthini*], as the celestial love of truth (see n. 9466); from the signification of purple, as the celestial love of good (n. 9467); from the signification of scarlet double-dyed, as spiritual good (n. 4922, 9468); and from the signification of fine linen, as truth from a celestial origin (n. 5319, 9469). Thus together they signify the good of love and of faith, but here the good of charity and of faith, because they are predicated of the spiritual kingdom (n. 9814). This signification of the

blue, the purple, the scarlet double-dyed, and the fine linen, as the things that are of love or charity and of faith, arises from the colors themselves. For the colors which appear in heaven take their origin from the light of heaven, which light is Divine truth proceeding from the Lord, from which is all intelligence and wisdom. Hence the variegations of that light which before the external sight in heaven appear as colors, are variegations of intelligence and wisdom from the truths and goods of faith, charity, and love (n. 1042, 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922, 9466). That colors in heaven so far as they partake of red signify good, but so far as they partake of white signify truth, may be seen above (n. 9467).

9834. *And they shall make the ephod of gold, of blue, and purple, scarlet double-dyed, and fine twined linen.* That this signifies the external of the spiritual kingdom from that good, is evident from the signification of the ephod, as the external of the spiritual kingdom (n. 9824); from the signification of gold, as good, here good universally reigning — of which above (n. 9832); and from the signification of blue, of purple, of scarlet double-dyed, and of fine twined linen, as the good of charity and of faith — of which just above (n. 9833); wherefore it is drawn from that good.

9835. *The work of the designer.* That this signifies from the intellectual, is evident from the signification of a designer, as the intellectual (n. 9598, 9688); the work of a designer, therefore, is what is from the intellectual. That a designer means the intellectual, is because thought is of the intellect, just as affection of love is of the will. A designer in the internal sense signifies the same as design or thought; for in the internal sense the person is not attended to, but only the thing itself, and a designer involves person — that this is so may be seen above (n. 5225, 5287, 5434, 8343, 8985, 9007). What is meant by being derived from the intellectual, must be briefly stated. The subject

here is the spiritual kingdom of the Lord, and this kingdom as to all the truths and goods which are therein, belongs to the intellectual part; while those things which are in the celestial kingdom of the Lord belong to the voluntary or will part. For there are two things to which all things in the universe have reference, good and truth; for which reason there are in man two faculties, will and understanding; the will is for the sake of good, and the understanding for the sake of truth; for the will receives good, and the understanding truth. The case is similar in 2
the heavens, where there are two kingdoms, the celestial and the spiritual; the celestial kingdom is for the reception of good, and the spiritual kingdom for the reception of truth. And because the whole heaven corresponds to all things that are in man, therefore heaven before the Lord is as one man, who thus also has two faculties, will and understanding, his will in the celestial kingdom, and his understanding in the spiritual kingdom. Now because the spiritual kingdom is represented by the garments of Aaron, and in that kingdom is the intellectual of heaven, therefore by the work of a designer is signified the intellectual. That the whole heaven, from correspondence with each and all things in man, is as one man, and is called the Greatest Man, may be seen in the passages already cited (n. 9276). That goods and truths with those who are in the spiritual kingdom of the Lord are inscribed on their intellectual part, but with those who are in the celestial kingdom on their voluntary or will part, may also be seen in passages already cited (n. 9277, 9596).

9836. *It shall have two shoulders joined at the two ends thereof; and it shall be joined together.* That this signifies the conservation, by union in every way, of good and truth on all sides and for ever, with all exertion and power, is evident from the signification of the shoulders, as all strength and power (see n. 1085, 4931–4937); but by putting on the shoulders, and by carrying upon them, as

is said in what follows of the two onyx stones on which were graven the names of the sons of Israel, is meant the conservation of good and truth for ever — for by the names of the sons of Israel are signified all goods and truths in the complex — on which subject in what follows; from the signification of being joined together and being conjoined, as union in every way; and from the signification of the two ends, that is, at the right and at the left, as on all
2 sides (n. 8613). The case herein is this. By the ephod, as was shown above, was represented the external of the spiritual kingdom of the Lord, and therefore by its shoulderpieces, on which were put the two onyx stones with the names of the sons of Israel, was represented the perpetual conservation of good and truth; and by the joining together of the ephod on the shoulders, and also before the breast and behind the back, a union in every way, or of every kind. From this it may be evident what is signified by the things which follow concerning the shoulderpieces and the engravings upon them, namely, the preservation of good and truth for ever with all exertion and power, and thus the conservation of the heavens. Those stones with the names of the sons of Israel were put on the shoulderpieces of the ephod, by which was represented the external of the spiritual kingdom, for the reason that all conservation depends on the state of the outmosts or ultimates, for all interior things terminate therein, and form there a plane on which they may subsist. Ultimates are like the soles and feet, on which the whole body stands, and also like the hands and the arms through which the body exerts its powers, and into which the body transfers its forces. For this reason also the hands and the arms, as well as the soles and the feet, correspond to the outmosts or ultimates of heaven. That power and strength reside in ultimates, was represented in the Ancient Church by the hair with the Nazirites, in which resided their strength, as is plain from Samson (Judges xiv.–xvi.), and also their sanctity

(n. 3301). That the hair, which with them was the Naziriteship, corresponds to the ultimates of good and truth, or to good and truth in ultimates, may be seen above (see n. 3301, 5247, 6437). That power resides in ultimates, 3
and also the conservation of the interiors in their state, may be understood by those who know how the case is in nature with things successive and thence simultaneous, namely, that successive things in ultimates at last form what is simultaneous, in which these successive things are in a like order collaterally. Wherefore simultaneous things, which are ultimate, serve successive things, which are prior, as corresponding supports on which they may lean, and thus through which they may be conserved. That shoul- 4
ders signify all force and power in resisting, in breaking, and in acting, is evident in Ezekiel: *Ye push with side and with shoulder, and thrust all the feeble sheep with your horns, till ye have scattered them abroad* (xxxiv. 21). Again in the same prophet: *Egypt is a staff of reed to the house of Israel. When they took hold of thee by the hand, thou didst break, and didst rend for them every shoulder* (xxix. 6, 7)—where rending every shoulder stands for depriving of all power of comprehending truths; Egypt is the perverted knowledge which deprives. In Zechariah: 5
They refused to hearken, and turned a stubborn shoulder (vii. 11)—where turning a stubborn shoulder means resisting. In David: *They imagined a wicked deed, they have not prevailed, for thou shalt offer to them the shoulder* (Ps. xxi. 11, 12)—where offering to them the shoulder also stands for resisting, and thus for power. That the shoulder means power, is plain from representatives in the other life, where they who resist seem to offer or oppose the shoulder. That putting upon the shoulders and carry- 6
ing means conserving in a state of good and truth for ever with all exertion and power, is evident in Isaiah: *The nations shall bring thy sons in their bosom, and they shall carry thy daughters upon their shoulders* (xlix. 22). The

subject here is a new church; by the sons are signified truths, and by the daughters goods; carrying upon the shoulder means conserving them. The conserving of good in its state was also represented by the sons of Israel when they went forth out of Egypt, carrying daughters on the shoulder (Exod. xii. 34); and by the sons of Kohath bearing the service of the sanctuary upon the shoulder (Num. vii. 9). For this reason it is that the Lord, Who spoke by correspondences, said of the lost sheep when it was found, that the owner laid it on his shoulder rejoicing (Luke xv. 5). The sheep that was lost and was found is good
7 with the man who repents. Because this was signified by bearing on the shoulder, therefore also it is said of gold and silver, which they love and preserve, that they bear them on their shoulder (Isa. xlvi. 7). That bearing also means holding together in its state, may be seen above (n. 9500). From this it is plain what was signified by the names of the sons of Israel engraven on two onyx stones being put upon the shoulderpieces of the ephod, and by its being said that Aaron should bear or carry them upon his two shoulders for a remembrance (verse 12). That carrying upon the shoulder when said of subjection signifies servitude, may be seen from the following passages (Gen. xlix. 15: Ps. lxxxi. 6: Isa. ix. 4; x. 27: Matt. xxiii. 4: Zeph. iii. 9); but when said of dominion, it signifies supreme power (Isa. ix. 6; xxii. 22).

9837. *And the girdle of his ephod, which is upon it.* That this signifies the outward enfolding bond, is evident from the signification of the girdle, as a common bond by which interior things are held in connection (see above, n. 9828), thus an enfolding bond. It is an outward bond because by the ephod is signified the external of the spiritual kingdom (n. 9824).

9838. *Shall be from it, according to the work thereof.* That this signifies what is like and continuous from the external of the spiritual kingdom, is evident from the signifi-

cation of, according to the work, as what is like, for that which is according to the work of another thing is like it; and from the signification of being from it, as what is continuous, for that which is from another thing is not only like it, but is also continuous from it. What is continuous from the external of the spiritual kingdom is signified, because what is continuous from the ephod is meant, and by the ephod is signified the external of the spiritual kingdom (see n. 9824).

9839. *Of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen.* That this signifies thus from the good which is of faith and of charity in externals, is evident from the signification of all these things taken together, as the good of faith and of charity (see n. 9687, 9833). That it is in externals, is because by the bond which was to be woven of gold, of blue, of purple, of scarlet, and of fine linen, is signified an outward bond which holds together (n. 9837).

9840. Verses 9–14. *And thou shalt take two onyx stones, and grave on them the names of the sons of Israel: six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. With the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel: encompassed with settings of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel: and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance. And thou shalt make settings of gold: and two chains of pure gold; from their borders shalt thou make them, of braided work: and thou shalt put the braided chains on the settings.* "And thou shalt take two onyx stones" signifies the interior memory which is from the truths of faith that are from love; "and grave on them the names of the sons of Israel" signifies on which are

impressed the truths and goods of the spiritual kingdom as to all their quality; "six of their names on the one stone" signifies the whole quality of the truths from good; "and the names of the six that remain on the other stone" signifies all the quality of truths through which is good; "according to their generations" signifies each in that order in which the one is generated and proceeds from the other. "With the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel" signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate according to their orderly arrangement by the voluntary, or will; "encompassed with settings of gold shalt thou make them" signifies existence and subsistence from good. "And thou shalt put the two stones upon the shoulders of the ephod" signifies the conservation of good and truth with all exertion and power; "to be stones of remembrance for the sons of Israel" signifies from mercy for ever for the spiritual kingdom; "and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance" signifies a representative of the Divine conservation of good and truth for ever out of mercy. "And thou shalt make settings of gold" signifies continual existence and subsistence from good; "and two chains of pure gold" signifies coherence with the good of the whole kingdom; "from their borders shalt thou make them" signifies from outermosts through which there is influx; "of braided work" signifies the mode of conjunction; "and thou shalt put the braided chains on the settings" signifies conjunction with good from which are truths, and thereby the conservation of the spiritual kingdom with all exertion and power.

9841. *And thou shalt take two onyx stones.* That this signifies the interior memory which is from the truths of faith that are from love, is evident from the signification

of stones, as truths (see n. 114, 643, 1298, 3720, 6426, 8609), and of onyx stones, as the truths of faith from love (n. 9476). They signify the memory for the reason that on them were engraven the names of the sons of Israel, and by engraving on stones is signified the memory of things which are to remain — as in the case of the engraving or writing of the Law on the tables of stone, by which are signified the things which are impressed on the memory and life, and thus which are to remain (see n. 9416). That engraving or writing on stones has this signification, is because on the memory of man are impressed truths, and things which have the appearance of truth, insomuch that it is even composed of these things; and because stones signify truths, and when there is engraving on them, they signify the memory in which are truths — like the engraving upon the hands, in Isaiah: *Though they may forget, yet will I not forget thee. Behold, I have graven thee upon My hands* (xlix. 15, 16). It is for this reason that the onyx stones are called stones of remembrance for the sons of Israel (verse 12). That the onyx stones, from the 2
engraving on them, signify the interior memory, is because the things engraven, which were the names of the sons of Israel, signify spiritual truths, as may be seen from what follows; and since the onyx stones signify such truths, of such likewise must the interior memory of man consist. That man has two memories, an exterior and an interior, and that the exterior memory is natural, thus composed of such things as exist in the world, but the interior memory spiritual, and thus composed of such things as are in heaven, may be seen above (n. 2469–2494, 5212, 8067). That stones on which there is engraving are the memory 3
on which truths are inscribed, has its origin in representatives in heaven. Men who after their decease come into the other life and bring with them the truths of faith only in the natural or exterior memory, and not in the spiritual or interior memory, when they go forth, appear to them-

selves to wander about among rocks and in forests; but they who bring with them the truths of faith in the spiritual memory also, when they go forth, appear to themselves to walk among hills which are cultivated, and also in gardens. The reason is that the truths of the exterior or natural memory, which are outward knowledges, have no life, unless they are at the same time in the interior or spiritual memory; for the things which are in this latter memory have become things of life, inasmuch as the interior or spiritual memory is man's book of life (n. 2474); and the things which are of the life are represented in heaven by gardens, oliveyards, vineyards, and by rosebeds and shrubberies; and those things which are of charity, by hills thus cultivated (n. 6435); but those things which are not of the life are represented by rocks and thickets, which are
4 bare and scraggly. It shall be briefly told what are truths of faith from love. Truths of faith from love are truths which love dictates, and thus which derive their being from love; these truths are living, because the things which spring from love are living. Therefore truths of faith from love are those which deal with love to the Lord and charity toward the neighbor, for these are the truths which love dictates. The whole Word is the teaching of such truths; for the Word in its spiritual sense treats solely of things that regard the Lord and the neighbor, and thus of such as are of love to the Lord and toward the neighbor; whence also the Word is living. This is meant by the Law and the Prophets hanging on those two precepts (Matt. xxii. 34–40), the Law and the Prophets being the Word in its whole complex. But truths of faith from love are not bare knowledges of such things with man in the memory and thence in the understanding, but they are affections of life with him; for the things which a man loves and therefore does, become of his life. There are also truths of faith which do not like the former treat of love, but only confirm them more nearly or more remotely. These truths of faith are

called secondary truths. For truths of faith are like families and their generations in succession from one father. The father of these truths is the good of love from the Lord and from this, the good of love to Him, and thus it is the Lord; for whether we say the Lord, or love from Him and thence to Him, it is the same thing; because love is spiritual conjunction, and causes Him to be where the love is, since love causes him who is loved to be present in itself.

9842. *And grave on them the names of the sons of Israel.* That this signifies on which are impressed the truths and goods of the spiritual kingdom as to all their quality, is evident from the signification of engraving on stones, as impressing on the memory — of which just above (n. 9841); from the signification of names, as quality (n. 144, 145, 1754, 1896, 2009, 6674); and from the representation of the sons of Israel, as all the truths and goods of the spiritual kingdom. By the sons of Israel are here meant the twelve tribes, since these as to their names were engraven on those stones, and by the twelve tribes are signified all truths and goods in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337); and because of these is the church or heaven, therefore by the sons of Israel is signified the church and the spiritual kingdom of the Lord (n. 4286, 6637, 7836, 7891, 7996, 7997, 9340). From this it is plain that by engraving on them the names of the sons of Israel is signified impressing on the memory the whole quality of the truths and goods of the spiritual kingdom, that is, the truths and goods of that kingdom as to all their quality.

9843. *Six of their names on the one stone.* That this signifies all the quality of the truths from good, is evident from the signification of the number six, as all (see n. 3960, 7973, 8148), here all truths from good — of which in what follows; from the signification of names, as quality — as above (n. 9842); and from the signification of on a stone,

as impression on the memory (n. 9841). That all truths from good are meant, is because there were two stones on which were graven the names of the sons of Israel, and the one stone was on the right shoulder, and the other on the left shoulder; and those things with man which are on his right correspond to good from which are truths, or to truths from good, while those things which are on his left correspond to truths through which is good (n. 9604, 9736). Thus the names of the sons of Israel inscribed on the stone which was on the right shoulder signified truths from good, and those on the left signified truths through which is good.

9844. *And the names of the six that remain on the other stone.* That this signifies all the quality of the truths through which is good, is evident from what was said just above (n. 9843).

9845. *According to their generations.* That this signifies each in that order in which the one is generated and proceeds from the other, is evident from the signification of generations, as the things which are of faith and charity, or which are of truth and good in the spiritual world (see n. 613, 2020, 2584, 6239, 9042, 9079); whence according to generations means according to the order in which the one is generated and proceeds from the other, namely, good from truth, and truth from good. For the man who is being generated anew by the Lord has two states; the first state is of truth, and the second is a state of good. So long as the man is in the first state, he is led through truths to good, but when he is in the second state, he is led through good. This latter state with man is the state of heaven; for he is not in heaven until he is in good — see what was shown above (n. 9832). From this it is plain what is signified by, according to the generations of the sons of Israel. It is said in that order in which the one is generated and proceeds from the other; for as good is generated by means of truths, so afterward it proceeds, and

in like manner as truths are generated from good, so afterward they proceed. For they are generated successively, and proceed afterward in that order in which they have successively been born. But these things are said for those who know how series of things are produced successively.

9846. *With the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel.* That this signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate, according to their orderly arrangement by the voluntary, or will, is evident from the signification of an engraver in stone, as the good of love, and thus the voluntary of one who is regenerated, for this is from the good of love, because the voluntary of one who is regenerated receives the good of love, and his intellectual the truths of faith; from the signification of engravings of a signet, as the heavenly form of all truths, such as it is in the intellectual of a regenerated person, because in this intellectual the truths of faith are arranged into a heavenly form. For this reason it is that a regenerated man is a heaven in a small image — see citations above (n. 9279), and that the intellectual of a regenerated man corresponds to the spiritual kingdom, and his voluntary to the celestial kingdom in heaven (n. 9835); from this it is plain what is the heavenly form of truths with a man. The meaning is further evident from the signification of engraving stones, as impressing on the memory (n. 9842), here impressing such a form on the truths which are therein; and from the signification of the names of the sons of Israel, as truths and goods as to all their quality in their order — of which above (n. 9842–9845). By an engraver in stone is signified 2
the good of love, or the voluntary of one who is regenerated, because the good of love operates with a man while he is being regenerated and disposes the truths with him into order, and afterward when he is regenerated, it keeps

them in their order. For truths are created to all the likeness of good, and to all its will, and thus to all the will of love, since good is of love. That this is so, is evident from this, that a man acknowledges as truths what he loves, and thus apprehends and acknowledges truths according to his love; hence it is that truths constitute the form of good. From this it may be known how the Lord leads man through the truths of faith, or through faith, namely, that He leads him through the good of love which is with him; and further, how the Lord also rules the man mediately through heaven; for a regenerated man is a heaven in a small image — as was said above; wherefore, since the Lord rules heaven, He also rules such a man at the same time.

9847. *Encompassed with settings of gold shalt thou make them.* That this signifies existence and subsistence from good, is evident from the signification of gold, as the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490); and hence encompassed with settings of gold means being continued from good, and deriving existence from it; and because it means deriving existence, it also means deriving subsistence; for from what anything exists, by means of the same it must also subsist, since subsistence is perpetual existence. The case with good and truth is the same as with the gold with which a precious stone is encompassed; for good is like the ground, and truths are like the seeds therein, since truths are born nowhere else than in good, and also flourish according to the quality of good.

9848. *And thou shalt put the two stones upon the shoulders of the ephod.* That this signifies the conservation of good and truth with all exertion and power, is evident from what was shown above (n. 9836).

9849. *To be stones of remembrance for the sons of Israel.* That this signifies out of mercy for ever for the spiritual kingdom, is evident from the signification of the stones of remembrance upon the shoulders of the ephod, as the con-

servation of good and truth out of mercy for ever — that the stones upon the shoulders mean the conservation of good and truth, is evident from what was shown above (n. 9836), and that remembrance, when said of the Lord, is mercy, will be evident from what follows; and from the signification of the sons of Israel, as the spiritual kingdom of the Lord (see n. 9842). In the Word it is said of Jehovah, that is, of the Lord, that He remembers, and that He does not remember, and by this is signified that it is from mercy, whether it be keeping in remembrance or freeing from remembrance. In like manner it is said that He sees, hears, and knows, and that He does not see, hear, and know; by which expressions also is signified having compassion or not having compassion. That it is so said arises from the likeness and appearance with man; for when a man turns away from the Lord, as is the case when he does evil, then, because the Lord is at his back, it appears to him as if the Lord does not see him, hear him, and know him, and does not remember him; when yet this is the seeming with man, and therefore from the appearance it is so expressed in the Word. But it is the contrary when a man turns toward the Lord, as is the case when he does what is right — see the passages already cited (n. 9306). Every one may know that calling to mind or remembering cannot be predicated of the Lord, inasmuch as things past and future in Him are eternal, that is, are present from eternity to eternity. That remembering, 2
when said of the Lord, means having compassion, and therefore out of mercy preserving or delivering, is evident from the following passages — in David: *Jehovah hath made known His salvation: His justice hath He openly showed before the eyes of the nations. He hath remembered His mercy and His truth toward the house of Israel* (Ps. xcviii. 2, 3). Again: Jehovah *hath remembered us in our low estate: for His mercy is for ever* (Ps. cxxxvi. 23). Again: *Remember not the sins of my youth, nor my trans-*

gressions; according to Thy mercy remember Thou me, for Thy goodness' sake, O Jehovah (Ps. xxv. 7). Again: *He remembered for them His covenant, and repented according to the multitude of His mercies* (Ps. cvi. 45). Again: *He hath made His wonderful works to be remembered: Jehovah is gracious and full of compassion. He hath given meat unto them that fear Him: He hath remembered for ever His covenant* (Ps. cxi. 4, 5). Again: *Remember not against us former iniquities: let Thy mercies prevent us* (Ps. lxxix. 8). In Luke: *God hath accepted His servant Israel, that*
3 *He might remember His mercy. . . . To shew mercy toward our fathers, and to remember His holy covenant* (i. 54, 72). Again in David: *What is man that Thou art mindful of him?* (Ps. viii. 4.) And again: *Remember me, O Jehovah, with the favor of Thy people* (Ps. cvi. 4). Again: *Jehovah hath been mindful of us: He blesseth* (Ps. cxv. 12). In the First Book of Samuel: *If Thou wilt indeed look upon the affliction of Thine handmaid, and remember me, and not forget Thine handmaid* (i. 11) — the prayer of Hannah the mother of Samuel; and when she bare him, it is said, *Jehovah remembered her* (verse 19), that is, looked upon her affliction and showed mercy — in like manner in many other passages (Lev. xxvi. 41, 42, 45: Num. x. 9: Isa. xliii. 25; xlix. 1; lxiv. 9: Jer. xxxi. 34).

9850. *And Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance.* That this signifies a representative of the Divine conservation of good and truth for ever out of mercy, is evident from the signification of bearing or carrying upon the two shoulders, as the Divine conservation of good and truth (see n. 9836); from the signification of the names of the sons of Israel, as goods and truths as to all their quality (n. 9842); and from the signification of remembrance, when said of the Lord, as mercy — of which just above (n. 9849). That it means a representative of such things, is plain.

9851. *And thou shalt make settings of gold.* That this

signifies continual existence and subsistence from good, is evident from what was said above (n. 9847). That it is continual is because settings are here mentioned a second time.

9852. *And two chains of pure gold.* That this signifies coherence with the good of the whole kingdom, is evident from the signification of chains, as coherence — that chains have this signification, is because conjunctions are effected by means of them, and when effected, these conjunctions cohere, in the present case with the spiritual kingdom, because the chains were made for the sake of coherence with the ephod, by which was represented the spiritual kingdom in general (n. 9824); and from the signification of gold, as the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 9490). The gold is said to be pure, because good from the Divine is signified, for this is pure, and it holds together all things in heaven in their connection and form. That chains stand for connection or coherence, is plain also in Isaiah: *The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth it with silver chains* (xl. 19). A graven image is doctrine of falsity which is from self-intelligence, and thus without life from the Divine (n. 8869, 8941); the bringing forth of such doctrine is signified by the workman melting a graven image; and that it may appear to be from good, is signified by the goldsmith spreading it over with gold; and that the falsities may cohere, is signified by his casting for it silver chains. That silver is truth, and in the opposite sense, falsity, may be seen above (n. 1551, 2954, 5658, 6112, 6914, 6917, 8932).

9853. *From their borders shalt thou make them.* That this signifies from outmosts through which influx takes place, is evident from the signification of the ends, as what is outermost. That through these there is influx, namely, of good, is because by the chains is signified coherence (see n. 9852), and because all coherence in the spiritual world is effected by means of influx.

9854. *Of braided work.* That this signifies the mode of conjunction, is evident from the signification of a braid, as what conjoins. That a braid is what conjoins, is because by means of it conjunction is effected; but here it signifies the mode of conjunction, because it is said that the chains of gold were to be made of braided work. In the original tongue is meant a braided cord which is made of twisted and entwined work, by which in the internal sense is signified conjunction, such as is that of truths in knowledges and between knowledges, and thus such as there is in the natural or external memory. The reason why such conjunction is signified, is, that the subject here is the conjunction of truths by means of good in the outmost things of the spiritual kingdom; for by the ephod and breastplate, with which by means of the chains made of braided work there was conjunction, is signified the spiritual kingdom in outmosts or ultimates (n. 9824); that what is entwined or entangled is outward knowledge, may be seen above (see
2 n. 2831). Moreover in the other life there appear ropes or cords of various twist and thickness, and by them are represented various modes of conjunction. For this reason it is that by ropes or cords in the Word also are signified the things which conjoin, as in the following passages —in Isaiah: *Woe unto them that draw iniquity with cords of vanity, and sin as it were with cart ropes* (v. 18)— where cords of vanity are conjunctions of falsities, by which there is iniquity or evil of life. Again: *Look upon Zion, the city of our set feasts; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed; the stakes thereof shall never be plucked up, neither shall any of the cords thereof be broken. . . . Thy tacklings* [*ropes*] *are loosed; they shall not render firm their mast* (xxxiii. 20, 23). Here stakes and cords stand for the things which conjoin the truths and goods of heaven, for the dwelling and the tent, of which the cords are here predicated, are heaven (n. 9457, 9481, 9485, 9615, 9784).

Again: *Enlarge the place of thy tent, and let them stretch* 3
forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes (liv. 2). In Jeremiah: *My tent is laid waste, and all My cords are broken* (x. 20). In these passages also the cords stand for the things which conjoin and render firm; the tent stands for the church, which is the heaven of the Lord in the earths. In Hosea: *I drew them with cords of a man, with thick cords of love* (xi. 4)— where cords manifestly stand for the things which conjoin, since love is spiritual conjunction. In Ezekiel: *Asshur and Chilmad were thy traders . . . in chests of raiment, tied with cords* (xxvii. 23, 24)— speaking of Tyre, by which are signified knowledges of good and of truth (n. 1201); the external conjunctions of these are meant by the raiment tied with cords. Moreover cords in the Word also signify portions of inheritance and of land, for the reason that measurements were made by cords (see Deut. xxxii. 9: Amos vii. 17: Micah ii. 4, 5: Zech. ii. 1: Ps. xvi. 6; lxxviii. 55; cv. 11; cxl. 5; and many other passages).

9855. *And thou shalt put the braided chains on the settings.* That this signifies conjunction with good from which are truths, and thereby the conservation of the spiritual kingdom with all exertion and power, is evident from the signification of the chains which were of braided work, as coherence and conjunction with good — of which above (n. 9852, 9854); and from the signification of settings of gold, as the existence and subsistence of truths from good — of which also above (n. 9847). The conservation of good and of truth in the spiritual kingdom, or what is the same thing, the conservation of the spiritual kingdom, with all exertion and power, is signified by the two onyx stones being put upon the shoulderpieces of the ephod, on which stones were engraven the names of the sons of Israel (see n. 9836, 9848, 9849).

9856. Verses 15–30. *And thou shalt make a breast-*

plate of judgment, the work of the designer; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen, shalt thou make it. Foursquare it shall be, doubled; a span the length thereof, and a span the breadth thereof. And thou shalt fill it with a filling of stone, four rows of stone; a row a ruby, a topaz, and a carbuncle, the one row; and the second row a chrysoprase, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be enclosed in gold in their fillings. And the stones shall be upon the names of the sons of Israel, twelve, upon their names; the engravings of a signet, every one upon his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains of the border, of braided work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two braided chains of gold on the two rings at the ends of the breastplate. And two ends of the two braided chains thou shalt put on the two settings, and put them on the shoulders of the ephod on the front of the faces thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the two shoulders of the ephod underneath, on the front of its faces, over against the coupling thereof, above the girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the girdle of the ephod, and that the breastplate be not loosed from upon the ephod. And Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy, for a remembrance before Jehovah continually. And thou shalt put in the breastplate of judgment

the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually. "And thou shalt make a breastplate of judgment" signifies that which looks to Divine truth shining forth from Divine good; "the work of the designer" signifies from the intellectual; "like the work of the ephod thou shalt make it" signifies what is continuous to the external of the spiritual kingdom; "of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen, shalt thou make it" signifies the good of charity and of faith. "Foursquare it shall be, doubled" signifies what is just and perfect; "a span the length thereof, and a span the breadth thereof" signifies equally as to good and as to truth. "And thou shalt fill it with a filling of stone" signifies truths themselves in their order from one good; "four rows of stone; a row" signifies the conjunction of all; "a ruby, a topaz, and a carbuncle" signifies the celestial love of good; "the one row" signifies a trine therein as one; "and the second row" signifies this trine also as one; "a chrysoprase, a sapphire, and a diamond" signifies the celestial love of truth; "and the third row" signifies a trine also here as one; "a jacinth, an agate, and an amethyst" signifies the spiritual love of good; "and the fourth row" signifies the last trine as one; "a beryl, and an onyx, and a jasper" signifies the spiritual love of truth; "they shall be enclosed in gold in their fillings" signifies that all things and each in general and in particular shall proceed from the good which is of love from the Lord to the Lord. "And the stones shall be upon the names of the sons of Israel" signifies the goods and the truths distinctively as to every quality; "twelve, upon their names" signifies all things and each in the complex; "the engravings of a signet" signifies according to the heavenly form; "every one upon his name" signifies for each thing in particular; "they shall be for the twelve tribes" sig-

nifies for all in general. "And thou shalt make upon the breastplate chains of the border" signifies the conjunction of the whole heaven in outermosts; "of braided work" signifies indissoluble; "of pure gold" signifies by means of celestial good. "And thou shalt make upon the breastplate two rings of gold" signifies the sphere of Divine good from the higher part of heaven, through which there is conjunction; "and shalt put the two rings on the two ends of the breastplate" signifies in outermosts. "And thou shalt put the two braided chains of gold on the two rings" signifies the mode of the indissoluble conjunction; "at the ends of the breastplate" signifies in outermosts. "And two ends of the two braided chains thou shalt put on the two settings" signifies the mode of conjunction with the things that sustain in outermosts; "and put them on the shoulders of the ephod" signifies the support thereby of heaven and the conservation of good and truth therein with all exertion and power; "on the front of the faces thereof" signifies forever. "And thou shalt make two rings of gold" signifies the sphere of Divine good; "and thou shalt put them upon the two ends of the breastplate" signifies in the outermosts; "upon the edge thereof, which is toward the side of the ephod inward" signifies conjunction and conservation of the middle part. "And thou shalt make two rings of gold" signifies the sphere of Divine good; "and shalt put them on the two shoulders of the ephod underneath" signifies conservation of good and truth in the lowest part of heaven; "on the front of its faces" signifies for ever; "over against the coupling thereof, above the girdle of the ephod" signifies where there is conjunction of all things immediately within the outward enfolding bond, by which all things are held there in connection and in form. "And they shall bind the breastplate by the rings thereof unto the rings of the ephod" signifies conjunction and conservation of all things of heaven by means of the sphere of Divine good in the

externals of the spiritual kingdom; "with a lace of blue" signifies by means of the celestial love of truth; "that it may be upon the girdle of the ephod" signifies that it may be conserved for ever in its connection and its form; "and that the breastplate be not loosed from upon the ephod" signifies that all things of heaven are inseparable from the externals of the spiritual kingdom. "And Aaron shall bear the names of the sons of Israel" signifies the conservation of good and truth as to all their quality by the Lord; "in the breastplate of judgment" signifies a representative of heaven as to Divine truth shining forth from the Divine good of the Lord; "upon his heart" signifies out of Divine love to eternity; "when he goeth in unto the holy" signifies in all worship; "for a remembrance before Jehovah continually" signifies from mercy for ever. "And thou shalt put in the breastplate of judgment the Urim and the Thummim" signifies the shining forth of Divine truth from the Lord in outmosts; "and they shall be upon Aaron's heart" signifies from the Divine good of His Divine love; "when he goeth in before Jehovah" signifies in all worship; "and Aaron shall bear the judgment of the sons of Israel" signifies the Divine truth of heaven and of the church; "upon his heart before Jehovah continually" signifies perpetually shining forth from good.

9857. *And thou shalt make a breastplate of judgment.* That this signifies that which looks to Divine truth shining forth from Divine good, is evident from the signification of the breastplate, as Divine truth shining forth from the Divine good of the Lord in outmosts (see n. 9823). It is called a breastplate of judgment, because it gave responses, and thereby revealed Divine truth. Moreover by judgment in the Word is signified Divine truth, and consequently doctrine and life in accordance with it. For this reason it is that this breastplate is called a breastplate of judgment, and also judgment, in what follows in this chapter. *Aaron shall bear the judgment of the sons of Israel upon his heart*

before Jehovah continually (verse 30). And when Joshua was chosen to be leader over the people, it is said, *He shall stand before Eleazer the priest, who shall inquire for him by the judgment of the Urim before Jehovah* (Num.
2 xxvii. 21). That judgment is here Divine truth and intelligence therefrom, and consequently doctrine and life in accordance therewith, is evident from many passages in the Word, as from the following — in Isaiah: *The vineyard of Jehovah of hosts is the house of Israel. . . . He looked for judgment, but behold bloodshed; for justice, but behold a cry* (v. 7). Looking for judgment means looking for intelligence from Divine truth, and for a life according to the commandments. Again: *He sat upon a throne in truth, in the tabernacle of David, judging, and seeking judgment* (xvi. 5) — speaking of the coming of the Lord, where the throne upon which He was to sit is Divine truth proceeding from Him, and hence the spiritual kingdom (see n. 2129, 5313, 6397, 8625, 9039); judging judgment is teaching Divine truth, and seeking judgment is seeking its
3 reception with man. Again: *In that day shall Jehovah be . . . for a diadem of beauty unto the residue of the people; and for a spirit of judgment to him that sitteth in judgment* (xxviii. 5, 6). A diadem of beauty, when it is said concerning Jehovah, that is, the Lord, is the Divine intelligence (see above, n. 9827); and the spirit of judgment is wisdom from Divine truth (n. 9818); he that sitteth in judgment is he who instructs concerning Divine truth, or who teaches it. Again: *Jehovah hath filled Zion with judgment and justice* (xxxiii. 5) — where Zion stands for the celestial church; being filled with judgment for intelligence from Divine truth, and being filled with justice for
4 wisdom from Divine good. Again: *Who hath directed the Spirit of Jehovah? . . . With whom took He counsel, that he might make Him intelligent, and instruct Him in the path of judgment, and teach Him knowledge, and shew to Him the way of understanding?* (xl. 13, 14) — where the

Spirit of Jehovah is Divine truth (n. 9818) ; that instructing Him in the path of judgment means rendering Him knowing, intelligent, and wise, is plain. In Jeremiah : *The stork in heaven knoweth her appointed times . . . but the people of Jehovah know not the judgment of Jehovah. How do ye say, We are wise, and the law of Jehovah is with us?* (viii. 7, 8)— where not to know the judgment of Jehovah means not to know Divine truth, from which is wisdom ; therefore it is said, How do ye say, We are wise? Again : *Woe unto him that buildeth his house without justice, and his chambers without judgment* (xxii. 13)— where building chambers without judgment means putting on things not true. In Hosea : *I will betroth thee unto Me for ever . . . in justice and in judgment . . . and I will betroth thee unto Me in truth* (ii. 19, 20)— where betrothing in judgment stands for conjoining by means of Divine truth, and thus by faith and a life of faith. In Amos : *Let judgment flow like water, and justice as a mighty torrent* (v. 24). Again : *Ye turn judgment into gall, and the fruit of justice into wormwood* (vi. 12)— where also judgment stands for intelligence derived from Divine truth, and life therefrom. In Zephaniah : *In the morning will Jehovah give His judgment for light* (iii. 5)— where giving judgment for light stands for revealing Divine truth. In Moses : *All the ways of Jehovah are judgment* (Deut. xxxii. 4). In David : *Thy truth, O Jehovah, reacheth unto the skies. Thy justice is like the mountains of God ; Thy judgments are a great deep* (Ps. xxxvi. 5, 6). Again : *Jehovah shall make thy justice to go forth as the light, and thy judgment as the noonday* (Ps. xxxvii. 6). Again : *Hear my voice according unto Thy mercy : O Jehovah, quicken me according to Thy judgments* (Ps. cxix. 149). In these passages judgment and judgments stand for Divine truth. In Luke : *Woe unto you, Pharisees . . . ye pass over judgment and the love of God : these ought ye to do* (xi. 42)— where passing over the judgment of God stands for passing over

Divine truth, and passing over the love of God for passing over Divine good, and life from both. Because life also is meant, it is said, These things ought ye to do. In Isaiah: *Jehovah of hosts shall be exalted in judgment, and God . . . shall be sanctified in justice* (v. 16). Again: *Upon the throne of David . . . to establish the kingdom* [*and to uphold it*] *in judgment and in justice, from henceforth and even for ever* (ix. 7). Again: *Bring forth counsel, execute judgment; make thy shadow like the night in the midst of the noonday* (xvi. 3)—where executing judgment means
8 according to Divine truth. In Jeremiah: *I will raise unto David a just branch . . . and He shall do judgment and justice in the earth* (xxiii. 5; xxxiii. 15). In Ezekiel: *If a man be just, and do judgment and justice . . . and walk in My statutes, and keep My judgments, to do the truth; he is just, he shall surely live* (xviii. 5, 9). In Zephaniah: *Seek ye Jehovah, all ye meek of the earth, who have done His judgment* (ii. 3)—where doing the judgment of God means doing the Divine truth, that is, according to it. In Isaiah: *I have put My Spirit upon Him; He shall bring forth judgment to the nations. . . . He shall not fail, nor break down, till He have set judgment in the earth* (xlii. 1, 4)—speaking of the Lord, where bringing forth judgment to the nations and setting judgment in the earth means teaching Divine truth, and establishing it in the church.
9 Again: *A law shall go forth from Me, and I will raise up My judgment for a light of the peoples* (li. 4)—where judgment stands for Divine truth, and for a light of the peoples for enlightenment. In John: *For judgment I am come into this world, that they which see not may see; and that they which see may become blind* (ix. 39)—where coming into the world for judgment stands for revealing Divine truth, which causes those to see who are wise from the Lord, and those to be blind who are wise from themselves, and thus pass for being learned. In Jeremiah: *Swear by the living Jehovah in truth, in judgment, and in justice*

(iv. 2). Again: *There is none that judgeth judgment for healing: thou hast no healing medicines* (xxx. 13). In 10
David: *Justice and judgment are the support of Thy throne: mercy and truth stand before Thy face* (Ps. lxxxix. 14)— where justice is the good which is of mercy, and judgment the truth which is of faith; wherefore it is said, mercy and truth. In Ezekiel: *Jerusalem hath changed My judgments into wickedness more than the nations, and My statutes more than the lands . . . therefore . . . I will do judgments upon thee in the eyes of the nations . . . and the whole remnant of thee will I scatter* (v. 6–8, 10, 15) — where changing judgments stands for changing the truths which are of the civil state — that these are signified by judgments, when statutes are also named, may be seen above (n. 8972); but doing judgments is judging whether to death, which is damnation, or to life, which is salvation. Salvation or damnation is also signified by judgment, where the day or the hour of judgment is spoken of — as in the following passages (Matt. xi. 22, 24; xii. 36, 41, 42: Luke x. 14; xi. 31, 32: John v. 28, 29: Apoc. xiv. 7; xviii. 10); the same is also signified by judgment, where the office of a judge is spoken of (Matt. v. 21, 22; vii. 1, 2; xxiii. 14, 33: John v. 24, 26, 27; vii. 24; viii. 15, 16; xii. 31, 47, 48: Luke vi. 37; xii. 13, 14, 56, 57; xix. 21, 22, 27; xx. 47; xxii. 30: Mark xii. 40: Isa. xli. 1; iii. 14: Jer. xxv. 31; xlviii. 21: Joel iii. 12: Ps. vii. 8, 9; ix. 4, 7, 8: Lev. xix. 15: Deut. i. 16, 17; xxv. 1: Apoc. xvii. 1; xviii. 10; xx. 12, 13).

9858. *The work of the designer.* That this signifies from the intellectual, is evident from the signification of a designer, as the intellectual (see n. 9598, 9688). It is said from the intellectual, because the spiritual kingdom of the Lord, which is represented by Aaron's garments, is the intellectual of heaven, even as the celestial kingdom is its voluntary. That the intellectual and the voluntary with man correspond to those heavens, may be seen above (see n. 9835).

9859. *Like the work of the ephod thou shalt make it.* That this signifies what is continuous to the [external of the] spiritual kingdom, is evident from the representation of the ephod, as Divine truth in the spiritual kingdom in external form, in which interiors terminate (see n. 9824); consequently it means the external of that kingdom; its continuity is signified by the words, like the work of the ephod (as in n. 9838).

9860. *Of gold, of blue, and purple, and scarlet double-dyed, and fine twined linen, shalt thou make it* signifies the good of charity and of faith, as above (n. 9687, 9832, 9833).

9861. *Foursquare it shall be, doubled.* That this signifies what is just and perfect, is evident from the signification of foursquare, as what is just (see n. 9717). That it means also what is perfect, is because it was doubled, and that which is doubled involves all things of good and all things of truth. That which is on the right side involves good from which is truth, and that which is on the left side involves truth which is from good (n. 9495, 9604, 9736), thus also the perfect conjunction of both. For this reason it is that two signifies conjunction (n. 8423), and all things and each (n. 9166), as also what is full (n. 9103).

9862. *A span the length thereof, and a span the breadth thereof.* That this signifies equally as to good and as to truth, is evident from the signification of length, as good (see n. 1613, 9487); and from the signification of breadth, as truth (n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by the length and the breadth being equal.

9863. *And thou shalt fill it with a filling of stone.* That this signifies the truths themselves in their order from one good, is evident from the signification of the breastplate, which is what was to be filled, as Divine truth shining forth from the Divine good of the Lord (see n. 9823); and from the signification of a filling of stone, as truths in their order; for the breastplate was filled with stones ac-

cording to the names of the sons of Israel, and by stones in a general sense are signified truths in the ultimate of order (n. 114, 643, 1298, 3720, 6426, 8609); and by precious stones, such as were in the breastplate, are signified truths shining from good (n. 9476). It is said from one good, because it is one good from which are all truths. This good is the good of love in the Lord, and thus the Lord Himself; and consequently it is the good of love from the Lord, which is the good of love to the Lord; for the good which flows in from the Lord into man, spirit, or angel, appears as if it were theirs; and thus love to the Lord is love from the Lord. This good is the only good from which are all truths, and from which is the order among truths, for truths are forms of good. That the pre- 2
cious stones which were in the breastplate signified Divine truths from Divine good, is evident from the passages in the Word where precious stones are mentioned — as in the Apocalypse: *The foundations of the wall of the city*, the new Jerusalem, *were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst* (xxi. 19, 20). That these precious stones signify the truths of the church, which are truths Divine, is evident from the signification of the city, the new Jerusalem, its wall, and the foundations of the wall. The new Jerusalem signifies the new church which will succeed our present church; for the book of the Apocalypse describes the state of the church which exists now, even to its end, and then of the new church, which is the holy Jerusalem coming down out of heaven; its walls are the truths of faith which defend, and its foundations are truths from good; these truths themselves in their order are designated by the precious stones there named. That Jerusalem is not to come down out of heaven, and that the rest

of the things which are said about it are not to exist as described, but that in each particular of the description such things are signified as pertain to the church, may be manifest to every one. That the truths of faith are meant by the foundations of its wall, is evident from this, that these truths are what defend the church from every assault, even as walls defend a city. That Jerusalem is the church, may be seen above (n. 2117, 9166); also that the walls are the truths of faith that defend the church (n. 6419); and that
3 the foundations are truths from good (n. 9643). In Ezekiel: *Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus said the Lord Jehovih, Thou . . . art full of wisdom, and perfect in beauty. Thou wast in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the chrysoprase, and the carbuncle, and gold. . . . Thou wast upon the mountain of holiness of God; thou hast walked up and down in the midst of the stones of fire* (xxviii. 12–14). Here also by precious stones are signified truths from good; for Tyre in the internal representative sense is one who is in intelligence and wisdom from knowledges of good and truth (n. 1201); therefore it is said of its king that he is full of wisdom and perfect in beauty, wisdom being predicated of good, and beauty of truth; for all wisdom in the heavens is from good, and all beauty there is from truths therefrom. Eden the garden signifies intelligence from good (n. 100), the garden intelligence itself (n. 100, 108, 2702). From this it is plain that by the stones there
4 named are signified truths from good. But what truths from good are signified by each of the stones which were in the breastplate, will be evident from what follows. That all truths and goods in the complex are signified, is evident from this, that the stones were twelve, and that on them were inscribed the names of the sons of Israel, that is, of the tribes; for by the twelve tribes are signified the goods

and truths of heaven and of the church in their whole complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397); and that they therefore signified heaven with all the societies therein, may be seen above (n. 7836, 7891, 7996, 7997); also that they signified various things according to the order in which they are named in the Word (n. 3862, 3926, 3939, 4603, 6337, 6640); and that twelve mean all (n. 3272, 3858, 7973).

9864. *Four rows of stones; a row.* That this signifies the conjunction of all, namely, truths from good, is evident from the signification of four, as conjunction (see n. 1686, 9601); and from the signification of rows of stone, as truths from good in their order. That there were four rows, and in each row three stones, was for the purpose that the conjunction of all the truths from one good, and thereby perfection, might be represented; for by four is signified conjunction, as said above, and by three perfection (n. 9825); for when there is one good, from which all [truths] proceed (n. 9863), and to which therefore all look, then that one good is the conjunction of all. That 2
it is so, may be illustrated by what exists in the heavens. All whosoever in the heavens turn their faces toward the Lord, and, what is wonderful, this is the case toward whatsoever quarter they may turn. Therefore it is that all who are in the heavens are conjoined as one. But they who are outside heaven turn their faces backward from the Lord, and the more so the more removed from heaven they are; hence with them there is disjunction, because with them there is not love toward God and love toward the neighbor, but love toward self and the world. But this arcanum is not credible to those who think according to the fallacies of the senses; for these cannot comprehend how in every change of position the direction of all faces in heaven can be constantly toward the Lord, Who is the Sun there — see what was adduced above on this subject (n. 9828).

9865. *A ruby, a topaz, and a carbuncle.* That hereby is signified the celestial love of good, is evident from the signification of these stones, as the good of celestial love; celestial love is love to the Lord from the Lord. That these stones signify that love is on account of their red and flamy color, and because red signifies love (see n. 3300), and in like manner what is flamy (n. 3222, 6832, 7620, 7622, 9570); here celestial love is signified because they are in the first row; and what are in the first row correspond to what are in the inmost heaven, where reigns celestial love, that is, love to the Lord. The twelve stones in the breastplate, because they represented all truths from good, therefore represented also the whole heaven; for heaven is heaven from Divine truth, proceeding from the Divine good of the Lord. The angels who constitute heaven are receptions of this. This is why the three stones which are in the first row represent the inmost heaven, and consequently the love which is therein, which is called the celestial love of good and the celestial love of truth, the stones which are in the first row representing the celestial love of good, and those which are in the second row representing the celestial love of truth. That these stones represent that love is due to their color, as was said; for precious stones are repre-
2 sentative according to their colors. In the heavens appear colors of ineffable beauty, since they are modifications of heavenly light, and heavenly light is Divine truth proceeding from the Lord. From this it is plain that colors are presented there according to the variations of good and truth; thus they are modifications of the light proceeding from the Lord through the angels. The light which proceeds from the Lord appears in the inmost heaven like a flame; and thus the colors which come therefrom are red and flashing. But the same light appears in the middle heaven as a shining white light; and so the colors which come from it are of a bright white color, and so far as they have good in them they are gleaming. For this reason it

is that there are two fundamental colors, to which all the rest have reference, namely, the color red and the color white; and that the color red is representative of good, and the color white representative of truth (n. 9467). From this it is now evident why it is that stones of so many 3
colors were set in rows in the breastplate, namely, in order that they might represent in their order all the goods and truths which are in the heavens, and consequently the whole heaven. The stones of the first row, which are a ruby, a topaz, and a carbuncle, represented the celestial love of good, because they partake of red. Moreover the ruby, which is in the first place, has its name in the original tongue from a word which signifies redness; and the carbuncle, which is in the third place, in the same tongue has its name from a term which signifies a flashing as from fire. But from what word the topaz, which is in the middle place, has its name is not known; that it was from a flamy red color, is probable. And so in Job the same is said of the topaz as of gold: *The topaz of Ethiopia shall not vie with wisdom, neither shall it be valued with pure gold* (xxviii. 19). Gold also is the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510).

9866. *The one row.* That this signifies a trine therein as one, is evident from the signification of the row, as a trine, for three stones constituted it, and three signifies what is complete from beginning to end (see n. 2788, 4495, 7715, 9198, 9488). It is said, as one, because one exists from three in successive order, for the simultaneous therefrom, which exists from those three in collateral order, corresponds to the successive things from which they have existence, and from which they subsist (n. 9825). For this reason it is that the three heavens are one in ultimates, and in like manner each heaven. This has its origin from the Divine Itself, in which is a Trine, namely, the Divine Itself, the Divine Human, and the Divine proceeding; and these are One. The Trine itself and the One Divine is the Lord.

From this it may be evident why in each row there were three stones, and that by each row is signified a trine as one. There were four rows for the reason that there are two kingdoms in the heavens, the celestial kingdom and the spiritual kingdom, and in each an internal and an external. The internal and external of the celestial kingdom was represented by the two rows on the right side of the breastplate; and the internal and external of the spiritual kingdom by the two rows on its left side; for the breastplate was foursquare doubled.

9867. *And the second row.* That this signifies this trine also as one, is evident from what has just been shown. In general, that every one exists from the harmony and agreement of many, may be seen above (n. 457).

9868. *A chrysoprase, a sapphire, and a diamond.* That hereby is signified the celestial love of truth, from which are the things that follow, is evident from the signification of these stones, as the celestial love of truth — of which in what follows. It is said that from it are the things that follow, because all the goods and truths that follow proceed in order from those that go before, for there can be nothing unconnected with the things that are prior to itself. First in order is the celestial love of good, second is the celestial love of truth, third is the spiritual love of good, and fourth is the spiritual love of truth. This order is what was represented in the rows of stones in the breastplate of judgment, and this is the very order of goods and truths in the heavens. In the inmost heaven is the celestial love of good, and the celestial love of truth. The celestial love of good is its internal, and the celestial love of truth its external. But in the second heaven is the spiritual love of good, which is its internal, and the spiritual love of truth, which is its external. The one also flows into the other in the same order, and they constitute as it were a one. From this it is plain what is meant in saying, from which are the things that
2 follow. As to the stones of this row, like the first and also

the remaining ones, they have their signification from their colors. That precious stones are significative according to their colors, may be seen above (n. 9865); also that colors in the heavens are modifications of light and shade there, and thus that they are variegations of intelligence and wisdom with the angels (n. 3993, 4530, 4677, 4742, 4922, 9466); for the light of heaven is Divine truth proceeding from the Lord, whence is all intelligence and wisdom. The stones of the first row from redness signified the celestial love of good; but the stones of this second row have their signification from a blue which is from red. For there is a blue from red, and a blue from white; the blue from red glows inwardly from flaminess; and it is this blue which signifies the celestial love of truth; while the blue from white, such as is in the stones of the next row, which signifies the spiritual love of good, does not gleam inwardly from a flamy, but from a clear light. Whether the chryso- 3
prase, which is the first stone of this row, was of a blue color, cannot be evident from its derivation in the original tongue; but that it signifies the celestial love of truth, is plain in Ezekiel: *Syria was thy merchant by reason of the multitude of thy handyworks . . . with chrysoprase, purple, and broidered work* (xxvii. 16)—speaking of Tyre, by which is signified wisdom and intelligence from knowledges of good and truth (n. 1201). The chrysoprase is here joined with purple, and because purple signifies the celestial love of good (n. 9467), it follows that the chrysoprase signifies the celestial love of truth; for in the prophetic Word wherever good is treated of, truth of the same kind is also treated of, on account of the heavenly marriage in each of the things therein (n. 9263, 9314). Moreover Syria, which is the merchant, signifies the knowledges of good (n. 1232, 1234, 3249, 4112); and the knowledges of good are the truths of celestial love. That the sapphire, 4
which is the second stone of this row, is of a blue color, such as is that of the sky, is well known; wherefore it is

said in the Book of Exodus: *Seventy of the elders saw the God of Israel; and there was under His feet as a work of sapphire, and as the substance of heaven for clearness* (xxiv. 10). That this stone signifies what is translucent from interior truths which are the truths of celestial love, may be seen above (n. 9407). But that the diamond, which is the third stone of this row, is the truth of celestial love, is from its transparency, which verges toward interior blueness; for thus through it, since it is the last, the colors of the stones of this row, and also those of the former one, cast their light and communicate with those which are in the following row. The case is the same with the good and the truths in the inmost heaven, in their relation with the good and the truths in the following heavens; for these latter derive their life of charity and faith from the former by communication, and as by their shining through.

9869. *And the third row* signifies a trine also in this case as one — as above (n. 9866).

9870. *A jacinth, an agate, and an amethyst.* That this signifies the spiritual love of good, is evident in like manner from their color; for the color blue from white signifies spiritual good, or what is the same, spiritual love of good — of which above (n. 9868). Spiritual love of good is charity toward the neighbor, and spiritual love of truth is faith from charity; of that good and of this truth the second heaven consists; its internal is the good of charity, and its external the good of faith. That the jacinth, as well as the amethyst, is of a blue color, is well known; that the agate is likewise, is not so well known, for in the original tongue it is not apparent of what species this stone is, whether an agate, a turquois, or some other stone.

9871. *And the fourth row.* That this signifies the last trine as one, is evident from what has been adduced above (n. 9866).

9872. *A beryl, and an onyx, and a jasper.* That this signifies the spiritual love of truth, in which the higher

things terminate, is evident from the signification of these stones, which they derive from their colors; for the color of all the stones of this row verges toward a shining white partaking of blue. That the beryl [tarshish] signifies spiritual love of truth, is evident from the passages in the Word where it is named — as in Ezekiel: *Behold four wheels beside the cherubim . . . and the appearance of the wheels was like a beryl stone* [*stone of Tarshish*] (i. 16; x. 9). The wheels of the cherubim signify the same as the arms and the feet with man, namely, the power of acting and of moving forward, which is the power of truth from good (see n. 8215); for this reason it is that their appearance was like the beryl stone, for the beryl, or tarshish, stands for truth from spiritual good, which truth has power. In 2
Daniel: *I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girded with gold of Uphaz; his body also was like the beryl* [*tarshish*], *his face as the appearance of lightning, and his eyes as lamps of fire* (x. 5, 6). The man clothed in linen was an angel from heaven; linen signifies truth which clothes good (see n. 7601); the loins signify marriage love, which is of good and truth (n. 3021, 4280, 5050–5062), and hence the loins are said to be girded with the gold of Uphaz, for gold is the good of love (n. 113, 1551, 1552, 5658, 9490, 9510). But the body from correspondence signifies the good of celestial love, and also the good of spiritual love (see n. 6135); and its external signifies truth from that good; for which reason the angel's body appeared like a beryl, and therefore also a beryl, or tarshish, is the truth of spiritual love. That the onyx, which is the second stone in 3
this row, signifies the truths of faith from love, was shown above (n. 9476, 9841). That the jasper, which is the third and last stone of this row, signifies the truth of faith, is evident in John: The light of the city holy Jerusalem *was like unto a stone most precious, as it were a jasper stone, like unto a shining crystal* (Apoc. xxi. 11). By the

holy Jerusalem is signified the church which is to succeed this church of ours; by its light the truth of faith and intelligence therefrom (see n. 9548, 9551, 9555, 9558, 9561, 9684); wherefore it is likened to a jasper stone like unto a shining crystal; a crystal also is the truth of faith from good. Again: *The building of the wall* of the holy Jerusalem *was jasper; and the city was pure gold, like unto pure glass* (xxi. 18)—where the wall of the city is called jasper, because by the wall is signified the truth of faith protecting the church (n. 6419); and since this is signified by the wall, therefore the first stone of its foundations is said to be jasper (verse 19 of the same chapter); for the foundation is the truth of faith from good (n. 9643).

9873. From the above it may now be evident what was signified by the twelve precious stones in the breastplate of judgment, namely, all the goods and truths of heaven in their order. Heaven is distinguished into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom was represented by the first two rows, which were on the right side of the breastplate; and the good of the spiritual kingdom by the two following rows, which were on the left side. The internal good of the celestial kingdom is the good of love to the Lord, and this good is what is meant by the celestial love of good; but the external good of the celestial kingdom is the good of mutual love, and this good is what is meant by the celestial love of truth. The internal good of the spiritual kingdom is the good of charity toward the neighbor, and this good is what is meant by the spiritual love of good; but the external good of the spiritual kingdom is the good of faith, and this good is what is meant by the spiritual love of truth. That goods and truths in the above order constitute the heavens, may be seen above (n. 9468, 9473, 9680,
2 9683, 9780). From this it is now plain what was represented by the twelve stones, which were called the Urim and Thummim. But in what manner Divine truths, which

were responses, were manifested by them, will be told below (n. 9905). That the good of love was in the first place among them, and the truth of faith in the last place, is evident from the first stone which was a ruby, and from the last which was a jasper, and thus from the color of the first stone which was red, and from that of the last stone which was white, both of them being translucent. That red signifies the good of love, may be seen above (n. 3300, 9467) ; also that white signifies the truth of faith (n. 3301, 3993, 4007, 5319). The same which was signified by the stones in the breastplate was also signified by the materials interwoven in the ephod. The ephod was woven of blue, of purple, of scarlet double-dyed, and of fine linen, as appears from the sixth verse of the present chapter ; and by the blue was signified the truth of celestial love, by the purple the good of celestial love, by the scarlet double-dyed the good of spiritual love, and by the fine linen the truth of spiritual love (n. 9833). The reason was that the ephod signified heaven in outmosts or ultimates, in like manner as the breastplate (n. 9824) ; but the goods and truths are enumerated in it in a different order, because the ephod signified the spiritual heaven, while the breastplate signified the whole heaven from first to last. And since the dwelling with the tent also represented heaven (n. 9457, 9481, 9485, 9615), therefore the materials of which the curtains and the veils were interwoven consisted in like manner of blue, of purple, of scarlet double-dyed, and of fine linen (see chapters xxvi. 1, 31, 36 and xxvii. 16 ; also n. 9466–9469). Moreover it is to be known that 4
the sapphire in a general sense signifies the external of the celestial kingdom, and the onyx the external of the spiritual kingdom ; and since those two stones had this signification, therefore they were the middle stones of the last rows, namely, the sapphire the middle stone of the second row, and the onyx the middle stone of the fourth row. The stones of the second row signified the external good

of the celestial kingdom, which is called the celestial love of truth, and the stones of the fourth row signified the external good of the spiritual kingdom, which is called the spiritual love of truth — as may be seen from what has
5 been said above in this paragraph concerning them. That the sapphire signifies the external of the celestial kingdom, is plain from the passages in the Word where it is named — as in the Book of Exodus: *Seventy of the elders . . . saw the God of Israel; and there was under His feet as a work of sapphire, and as the substance of heaven for clearness* (xxiv. 10). In this manner is described the external of the celestial kingdom, for it is said, under His feet, by which is meant what is external, and where the God of Israel, that is, where the Lord is, there is heaven. In Isaiah: *O thou afflicted, and tossed with tempests, and not comforted, behold, I will set thy stones with antimony, and lay thy foundations in sapphires* (liv. 11). In that chapter the subject is the celestial kingdom; the foundations which were to be laid in sapphires, are the externals of that kingdom, for the foundations are laid underneath.
6 In Jeremiah: *Her Nazirites were purer than snow; they were whiter than milk, they were more ruddy in bone than pearls, their polishing was of sapphire* (Lam. iv. 7). Nazirites represented the celestial man; therefore it is said that a sapphire was their polishing, polishing being what is external. In Ezekiel: *Above the expanse that was over the heads* of the cherubim *was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne as it were the appearance of a man sitting upon it* (i. 26; x. 1). Here also the external of the celestial kingdom is described by a sapphire; for what is above the expanse, or what is round about it, that is without;
7 the inmost is he that sitteth upon the throne. As the sapphire stone signifies the external of the celestial kingdom, so the onyx stone signifies the external of the spiritual kingdom. Therefore this was the stone which was put on

the two shoulderpieces of the ephod with the names of the sons of Israel engraven upon it (see verses 9–14 of the present chapter); for by the ephod was represented the external of the spiritual kingdom (n. 9824). Inasmuch as the onyx and the sapphire in a general sense signified the externals of the two heavens, therefore they were also placed, as was said above, as the middle of the three stones in the second and fourth rows; for the middle involves the whole — as was shown above about the robe, by which in a general sense was represented the spiritual kingdom, because it was in the middle (n. 9825). Since those two stones involve all that is signified by the rest in those rows, therefore it is said in Job: *Wisdom cannot be valued with the gold of Ophir, with the precious onyx, and the sapphire* (xxviii. 16).

9874. *They shall be enclosed in gold in their fillings.* That this signifies that all things and each in general and in particular shall proceed from the good which is of love from the Lord to the Lord, is evident from the signification of gold, as the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and from the signification of their being enclosed in their fillings, as proceeding from it. For all and each of the stones were encompassed and therefore enclosed in gold; and since gold signifies the good of love, so the inclusion signifies that which is thence, or that which proceeds from it; in like manner as the settings of gold, with which were encompassed the two onyx stones, which were put upon the shoulderpieces of the ephod (verse 11 of this chapter). The case is this: the 2
breastplate with the twelve stones represented, as was shown above, all good and truth in the heavens, and thus the whole heaven; and not only the heavens, but also all the societies which are in the heavens, and likewise every angel in a society, are encompassed by the Divine sphere, which is Divine good and truth proceeding from the Lord (see n. 9490–9492, 9498, 9499, 9534). As the good and truth

of that sphere are received by the angels, so likewise all things and each with the angels proceed thence; for every angel is a heaven in least form. This good itself proceeding from the Lord is what is represented by the gold around
3 the stones and enclosing them. That this good is the good of love from the Lord to the Lord, may be evident from this, that all good is of love; for what a man loves, that he calls good, and also feels as good. From this it is plain that celestial good is the good of love to the Lord, for by this love angel and man are conjoined to the Lord, and thus are brought to Him, and enjoy all the good of heaven. That this good is from the Lord, is well known in the church, for its doctrine teaches that all good is from the Divine, and nothing of good from self. Hence it is plain that the good of love to the Lord must be from the Lord, and that good from any other source is not good.

9875. *And the stones shall be upon the names of the sons of Israel.* That this signifies the goods and the truths distinctively as to every quality, is evident from the signification of the stones, as the goods and the truths distinctively — for each stone signifies some good and truth distinctively — as may be seen shown above (n. 9865–9872); and from the signification of the names of the sons of Israel, as the same goods and truths as to every quality (n. 9842, 9843).

9876. *Twelve, upon their names.* That this signifies all things and each in the complex, is evident from the signification of twelve, as all (see n. 3272, 3858, 3913, 7973); and from the signification of the names of the sons of Israel, as goods and truths in the complex as to every quality (n. 9875).

9877. *The engravings of a signet.* That this signifies according to the heavenly form is evident from the signification of the engravings of a signet, as the heavenly form (see n. 9846). In regard to the heavenly form, it is according to this form that all the societies in the heavens and thus all truths from good are arranged; for the angels

in the heavens are receptions of truths from good. Divine good proceeding from the Lord creates that form; and according to it flow all affections which are of love, and hence all thoughts which are of faith; for according to that form they become diffused into the angelic societies, and effect communion. For this reason it is that they who are in the good of love to the Lord, and hence in the truths of faith, are in the freest state of willing and thinking. But they who are not in that good, and by consequence in the truths therefrom, are in a state of slavery; for they will and think from themselves, and not from the Lord, from Whom is that heavenly form. But what the quality of this form is, cannot be comprehended in its particulars, for the reason that it transcends all comprehension.

9878. *Every one upon his name.* That this signifies for each in particular, and that *they shall be for the twelve tribes* signifies for all in general, is evident from the signification of the names of the sons of Israel, as goods and truths as to every quality (see above, n. 9842, 9843), and since each stone had its name from the tribes, therefore it signifies that so it shall be for each in particular; and from the signification of the twelve tribes, as all goods and truths in the complex, twelve signifying all (n. 3272, 3858, 3913, 7973), and the tribes signifying the goods of love and truths of faith in their whole complex (n. 3858, 3926, 3939, 4060, 6335, 6397, 7836, 7891, 7996, 7997), and thus all in general.

9879. *And thou shalt make upon the breastplate chains of the border.* That this signifies the conjunction of the whole heaven in outermosts, is evident from the signification of the breastplate, as Divine truth proceeding from the Divine good of the Lord (see n. 9823), and thus also heaven — of which in what follows; from the signification of the chains, as coherence (see above, n. 9852), thus also conjunction; and from the signification of the border, as what is outermost (n. 9853). That the breastplate stands

also for heaven, is because all goods and truths in the complex were represented in it by the twelve stones and by the names of the twelve tribes, and because goods and truths in the complex constitute heaven, insomuch that whether we say heaven or those goods and truths, it is the same thing. For the angels who constitute heaven are receptions of good and truth from the Lord; and since they are receptions of these, they are also forms of them, which forms are those of love and charity. The truths of faith constitute beauty, but beauty according to truths from good, that is, according to truths through which good shines. The forms of love and charity, such as are those of the angels in the heavens, are human forms, for the reason that the goods and truths which proceed from the Lord, and of which the angels are receptions, are likenesses and images of the Lord.

9880. *Of braided work.* That this signifies indissoluble, is evident from the signification of a cord or braid, as conjunction (see above, n. 9854). That indissoluble conjunction is here signified, is because a cord was of work twisted and entwined, as is plain from the original tongue in which such a cord is named; that which consists of twisted and entwined work is in the spiritual sense what is indissoluble.

9881. *Of pure gold.* That this signifies by means of celestial good, is evident from the signification of gold, as the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and as it is called pure gold, it is celestial good which is meant; for there is celestial good, and there is spiritual good, and each both internal and external. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. All these goods in the Word are called gold, and are distinguished by the gold from Uphaz, from Ophir, from Sheba and Havilah, and also from Tarshish — by the gold from Uphaz (Jer. x. 9: Dan. x. 5), which is celestial good;

by the gold from Ophir (Isa. xiii. 12: Ps. xlv. 9: Job xxii. 24; xxviii. 16), which is spiritual good; by the gold from Sheba (Isa. lx. 6: Ezek. xxvii. 22: Ps. lxxii. 15), which is the good of knowledges: as also by the gold from Havilah (Gen. ii. 11, 12); and by the silver and gold from Tarshish (Isa. lx. 9), which is truth and good of outward knowledge.

9882. *And thou shalt make upon the breastplate two rings of gold.* That this signifies the sphere of Divine good from the higher part of heaven through which there is conjunction, is evident from the signification of the breastplate, as a representative of heaven (see n. 9879); and from the signification of the two rings of gold, as the sphere of Divine good through which there is conjunction (n. 9498, 9501). That it is from the higher part of heaven, is signified by the rings being at the upper part of the breastplate, for from thence the chains were carried to the settings of gold on the shoulderpieces of the ephod.

9883. *And shalt put the two rings on the two ends of the breastplate.* That this signifies in outermosts, is evident from the signification of the two rings, as the sphere of Divine good through which there is conjunction — of which just above (n. 9882); from the signification of the two ends, as the ultimate or outermost parts; and from the signification of the breastplate, as a representative of heaven (n. 9879). From this it is plain that by putting the two rings on the two ends of the breastplate is signified the conjunction of the sphere of Divine good in the outermosts of heaven.

9884. *And thou shalt put the two braided chains of gold on the two rings.* That this signifies the mode of the indissoluble conjunction, is evident from the signification of the braided chains, as an indissoluble conjunction (see above, n. 9880); from the signification of gold, as the good of love (as also above, n. 9881). The mode of the conjunction, however, is signified by putting them on

the two rings. From this it is plain that by putting the two braided chains of gold on the two rings is signified the mode of the indissoluble conjunction of good with the Divine sphere.

9885. *At the ends of the breastplate.* That this signifies in outermosts, is evident from what was said above (see n. 9883).

9886. *And two ends of the two braided chains thou shalt put on the two settings.* That this signifies the mode of conjunction with the things that sustain in outermosts, is evident from the signification of the ends, as ultimates or outermosts (see above, n. 9883); from the signification of the braided chains, as indissoluble conjunction (see n. 9880)—the mode of conjunction is signified by putting them on the settings; and from the signification of the settings which were upon the shoulders, as existence and subsistence (n. 9847, 9851). That they mean also support, is because they were upon the shoulders, and because by the shoulders are signified the things that sustain, since they sustain and bear.

9887. *And put them on the shoulders of the ephod.* That this signifies the support thereby of heaven and the conservation of good and truth therein with all exertion and power, is evident from the signification of putting on the shoulders of the ephod, as the support and conservation of good and truth in the heavens. That it means support may be seen just above (n. 9886); and that it means conservation with all exertion and power (n. 9836). That it means the support of heaven by the Divine proceeding from the Lord, and also the conservation of good and truth therein, is because by the breastplate, which was fastened by the braided chains to the shoulderpieces of the ephod, and thereby supported, is signified Divine truth proceeding from the Divine good of the Lord (n. 9823), and thus all goods and truths in the complex, which constitute heaven (n. 9879).

9888. *On the front of the faces thereof.* That this signifies for ever, is evident from the signification of on the front of the faces, as for ever; for by the breastplate is signified heaven and every good and truth which constitutes it (see n. 9879). That which is on the front of the faces there is in the perpetual view of the Lord, and thus is preserved for ever.

9889. *And thou shalt make two rings of gold.* That this signifies the sphere of Divine good, is evident from the signification of the rings, as the sphere of Divine good through which there is conjunction (see n. 9882); and from the signification of gold, as the good of love (n. 9881).

9890. *And thou shalt put them upon the two ends of the breastplate.* That this signifies in the outermosts, is evident from the signification of the ends, as the ultimates or outermosts; and from the signification of the breastplate, as a representative of heaven (see n. 9882).

9891. *Upon the edge thereof, which is toward the side of the ephod inward.* That this signifies the conjunction and conservation of the middle part, is evident from the signification of the edge of the breastplate which is toward the side of the ephod inward, as conjunction with the middle part of heaven, and thus conservation; for by the ephod is signified Divine truth in the spiritual heaven in an external form (see n. 9824), and thus heaven in externals; and the edge which is toward the side of the ephod inward is the middle part; for the subject is the conjunction of all the goods and truths of heaven with the outmosts or ultimates therein, and thereby the conservation of the whole and of all its parts. All goods and truths are 2
represented by the twelve stones of the breastplate and the names of the twelve tribes upon them. Their conjunction with the ultimates of heaven is represented by the binding of it to the ephod in six places, in two places at the shoulderpieces above, in two at the middle part, and in two at the shoulderpieces underneath above the girdle; by this is

representatively exhibited the conservation of the whole of
3 heaven and of all things therein. The conjunction of the breastplate at the shoulderpieces above represents the conservation there of celestial goods and truths; but the conjunction at the edge toward the side of the ephod inward, that is, at the middle part, represents the conservation of spiritual goods and truths; and the conjunction at the shoulderpieces underneath over against the coupling above the girdle represents the conservation of natural goods and truths which proceed from the former two. For the goods and truths of heaven are in a threefold order; those which are in the highest parts are called celestial, those which are in the middle parts are called spiritual, and those which are in the lower parts, which proceed from the former, are called natural — of which below.

9892. *And thou shalt make two rings of gold* signifies the sphere of Divine good — as above (n. 9882, 9889).

9893. *And shalt put them on the two shoulders of the ephod underneath.* That this signifies conservation of good and truth in the lowest part of heaven, is evident from the signification of putting on the shoulders, as conservation with all exertion and power — as above (n. 9887); by underneath there is signified the lowest part of heaven, where good and truth are in a natural form — as may be seen just above (n. 9891).

9894. *On the front of its faces* signifies for ever, as above (n. 9888).

9895. *Over against the coupling thereof, above the girdle of the ephod.* That this signifies where there is a conjunction of all things immediately within the outward enfolding bond, by which all things are held together in connection and in form, is evident from the signification of over against the coupling of the ephod, as where there is a conjunction of all the things signified by the ephod, which are the goods and truths in the spiritual kingdom in external form (see n. 9824); and from the signification of above the girdle of

the ephod, as immediately within the outward enfolding bond, by which all things are held together in connection and in form — for by above is signified within, since by higher things are signified interior things (n. 2148, 3084, 4599, 5146, 8325), and by the girdle of the ephod is signified the outward enfolding bond by which all things are held together in connection and in form (n. 9828, 9837). It shall be briefly stated how this is. That by the binding 2
of the breastplate to the shoulderpieces above, inward, and underneath is signified the conjunction of all things of heaven, has been shown above (n. 9891) ; also that by this last binding which was above the girdle is signified their conservation in the lowest part, where good and truth are presented in natural form (n. 9893). That the things which are lowest, outmost, or ultimate, hold the higher or interior things together in their connection and form, may be seen above (n. 9828). This lowest or outmost is represented by the girdle of the ephod (n. 9828, 9837) ; but that which is immediately within or above was represented by that which was over against the coupling above the girdle, where the breastplate was bound to the ephod underneath.

9896. *And they shall bind the breastplate by the rings thereof unto the rings of the ephod.* That this signifies conjunction and conservation of all things of heaven by means of the sphere of Divine good in the externals of the spiritual kingdom, is evident from the signification of binding, as conjunction and conservation — of which above, where the binding of the breastplate to the ephod was described ; from the signification of the breastplate, as a representative of all things of heaven (n. 9879, 9887) ; from the signification of the rings, as the sphere of Divine good through which there is conjunction (n. 9498, 9501, 9882) ; and from the signification of the ephod, as Divine truth in the spiritual kingdom in the external form, in which interior things terminate (n. 9824), and thus the whole external of that kingdom.

9897. *With a lace of blue.* That this signifies by means of the celestial love of truth, is evident from the signification of a lace of blue, as the celestial love of truth (see n. 9466, 9687, 9833).

9898. *That it may be upon the girdle of the ephod.* That this signifies that it may be conserved for ever in its connection and in its form, is evident from what was said above (n. 9895).

9899. *And that the breastplate be not loosed from upon the ephod.* That this signifies that all things of heaven are inseparable from the externals of the spiritual kingdom, is evident from the signification of not to be loosed, as not to be separated; from the signification of the breastplate, as a representative of all things of heaven (see n. 9879, 9887); and from the signification of the ephod, as all the external of the spiritual kingdom (n. 9824, 9896).

9900. *And Aaron shall bear the names of the sons of Israel.* That this signifies the conservation of good and truth as to all their quality by the Lord, is evident from the signification of bearing, when said of the breastplate, by which are signified all the goods and truths of heaven (n. 9879, 9887), as conserving, for that which is borne on the breast is conserved — that bearing also when said of the Divine means holding together in a state of good and truth, may be seen above (n. 9500, 9737); from the representation of Aaron, as the Lord as to Divine good (see n. 9806); and from the signification of the names of the sons of Israel, as the goods and truths of heaven and of the church as to all their quality (n. 9842).

9901. *In the breastplate of judgment.* That this signifies a representative of heaven as to Divine truth shining forth from the Divine good of the Lord, is evident from the signification of the breastplate of judgment, as Divine truth shining forth from the Divine good of the Lord (see n. 9857); and as a representative of heaven (n. 9879, 9882).

9902. *Upon his heart.* That this signifies out of Divine love to eternity, is evident from the signification of the heart, as the good of love (see n. 3313, 3635, 3883–3896, 7542, 9050) ; and so when spoken of the Lord, Who is here represented by Aaron, it is Divine love ; thus bearing upon the heart means conserving out of Divine love to eternity.

9903. *When he goeth in unto the holy.* That this signifies in all worship, is evident from the signification of going in unto the holy, as worship ; for all Aaron's administration at the altar and in the tent of meeting was called the holy, and this administration was worship.

9904. *For a remembrance before Jehovah continually.* That this signifies from mercy for ever, is evident from the signification of remembrance, when spoken of the Divine, as from mercy preserving or delivering (n. 9849) ; and from the signification of continually, as for ever.

9905. *And thou shalt put in the breastplate of judgment the Urim and the Thummim.* That this signifies the shining forth of Divine truth from the Lord in outmosts or ultimates, is evident from the signification of the breastplate of judgment, as Divine truth shining forth from the Divine good of the Lord (see n. 9857) ; and from the signification of the Urim and the Thummim, as light and the shining forth therefrom. The Urim and the Thummim mean light and a shining forth, because through the stones in the breastplate the light of heaven shone forth with variety according to the responses which were given through them ; therefore also they were of different colors. For Divine truth proceeding from the Divine good of the Lord appears before angels as light, and from it is all the light of heaven. The colors from it, which are modifications of that light with the angels, are variegations of intelligence and wisdom with them ; for all wisdom and intelligence are from that Divine truth or light. From this it may be evident that by the shining forth of various colors from that

light are presented in the heavens Divine truths, which are responses. In like manner there was a shining forth through the Urim and the Thummim, when inquiry was made of the Divine. But it is to be known that when the shining forth appeared, then at the same time a response to the subject of inquiry was given in an audible voice. This was done through angels, to whom by such a shining forth this answer was revealed by the Lord; for, as already told, Divine truths which are answers appear in this manner
2 in the heavens. That the light of heaven is Divine truth proceeding from the Divine good of the Lord, may be seen above (n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407, 9570, 9571); also that colors appear in the heavens, and that they are modifications of this light with the angels, and thus variegations of intelligence and wisdom with them (n. 3993,
3 4530, 4677, 4742, 4922, 9466, 9467, 9865). That this is the case, is also evident from the signification of the Urim and the Thummim; for Urim means a glowing fire, and Thummim the shining forth therefrom; the glowing fire is Divine truth from the Divine good of the Divine love of the Lord, and the shining forth is that same truth in ultimates and thus in the effect. It is also to be known that Thummim in the Hebrew language means integrity, but in angelic language a shining forth. It is said in angelic language, because the angels converse with one another from the very essence of the subject perceived inwardly in themselves, and thus according to its quality. From this the speech flows forth into a suitable sonorous form, audible only to angels; the shining forth of Divine truth thus produces the sonorous *Thummim;* whence comes its name. The like is perceived by angels, when *thum* is read in the Hebrew tongue, by which is signified what is complete or

entire, or integrity. It is for this reason that by integrity or uprightness in the internal sense of the Word is signified Divine truth in its effect, which is a life according to the Divine commandments — as may be evident from many passages in the Word (as Josh. xxiv. 14: Judges ix. 16, 19: Ps. xxv. 21; xxxvii. 37; lxxxiv. 11; ci. 2; cxix. 1). For this reason also it is that the Urim and the Thummim 4 are called the judgment of the sons of Israel, also the breastplate of judgment, and likewise the judgment of the Urim; for judgment signifies Divine truth in doctrine and in life, as may be seen above (n. 9857). From this it may now be evident that through the Urim and the Thummim, that is, through the shining forth of the light of heaven, the breastplate revealed Divine truths in the natural sphere, and thus in ultimates. There is also a similar shining forth inwardly with those who are in truths from good, which dictates, and as it were gives responses, when from affection of the heart truth is inquired after, and when it is loved as good. That there is such a shining forth whereby Divine truth is revealed from heaven in the natural man, with those who are enlightened out of the Word, is not perceived in the world, for the reason that it is not known that any light out of heaven enlightens man's intellectual; but that it is so, has been given me to perceive and also to see. It is to 5 be known further that this shining forth is apparent in ultimates, because all things which are of light from the Divine descend even to ultimate bounds, and because they descend to them, they also shine forth in them and from them. This is now the reason that the breastplate was put upon the ephod and above its girdle; for the ephod represented Divine truth in ultimates (n. 9824), and its girdle represented a general bond, that all things might be held in connection (n. 9828, 9837). Therefore it is said, *And they shall bind the breastplate by the rings thereof unto the rings of the ephod . . . that it may be upon the girdle of the ephod, and that the breastplate be not loosed from upon*

the ephod (verse 28 of this chapter). The reason why the names of the sons of Israel were also engraven in it, was, that the twelve tribes likewise represented all things of Divine good and truth in the heavens, and consequently heaven together with all the societies therein; but that they represented various things according to the order in which they are named in the Word, may be seen above (n. 3858, 3862, 3926, 3939, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7973, 7996, 7997).

9906. *And they shall be upon Aaron's heart.* That this signifies from the Divine good of the Divine love of the Lord, may be seen above (n. 9902).

9907. *When he goeth in before Jehovah.* That this signifies in all worship, is evident from the signification of going in before Jehovah, or what is the same thing, going in to the holy, as worship (see above, n. 9903).

9908. *And Aaron shall bear the judgment of the sons of Israel.* That this signifies the Divine truth of heaven and of the church, is evident from the signification of judgment, as Divine truth in doctrine and in life (see n. 9857). Since they were the Urim and the Thummim which are here called judgment, therefore it is Divine truth proceeding from the Lord, and shining forth and gleaming in ultimates, which is here meant by judgment, for the Urim and the Thummim have this signification (n. 9905).

9909. *Upon his heart before Jehovah continually.* That this signifies perpetually shining forth from good, is evident from the signification of the heart, as the good of love (see n. 3313, 3635, 3883–3896, 7542, 9050); and from the signification of continually, as perpetually. The reason why it means shining forth, is, that the breastplate was upon the heart, and by the breastplate is signified Divine truth shining forth from the Divine good of the Lord (n. 9823).

9910. Verses 31–35. *And thou shalt make the robe of the ephod all of blue. And there shall be an opening of the top of it in the midst thereof: it shall have a binding round*

about the opening of it, the work of the weaver, as the opening of a coat of mail it shall have, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet double-dyed, upon the skirts thereof, round about; and bells of gold between them round about: a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holy into the presence of Jehovah, and when he cometh out, that he die not. "And thou shalt make the robe of the ephod" signifies Divine truth in the internal form in the spiritual kingdom; "all of blue" signifies through influx from the good of the celestial kingdom. "And there shall be an opening of the top of it in the midst thereof" signifies the mode of influx from what is higher; "it shall have a binding round about the opening of it" signifies terminated and closed on all sides; "the work of the weaver" signifies from the celestial; "as the opening of a coat of mail it shall have, that it be not rent" signifies thus strong and secure from injury. "And upon the skirts of it thou shalt make" signifies in outermosts where is the natural; "pomegranates" signifies outward knowledges of good; "of blue, and of purple, and of scarlet double-dyed" signifies from the good of charity and of faith; "upon the skirts thereof, round about" signifies in the outermosts, where the natural is, in all directions; "and bells of gold" signifies all things of doctrine and of worship passing to those who are of the church; "between them round about" signifies from the interior of the knowledges of good in all directions; "a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about" signifies thus everywhere. "And it shall be upon Aaron" signifies a representative of the Lord; "to minister" signifies during worship and preaching of the gospel; "and the voice thereof shall be heard" signifies influx of truth with

those who are in the heavens and who are on the earths; "when he goeth in unto the holy into the presence of Jehovah, [and when he cometh out]" signifies in every state of good and truth in worship; "that he die not" signifies that the representative perish not, and therewith conjunction with the heaven.

9911. *And thou shalt make the robe of the ephod.* That this signifies Divine truth in the internal form in the spiritual kingdom, is evident from the signification of the robe, as in general the spiritual kingdom, and in particular Divine truth there in the internal form (see n. 9825).

9912. *All of blue.* That this signifies through influx from the good of the celestial kingdom, is evident from the signification of blue, as the celestial love of truth (see n. 9466), which is the good of mutual love; and the good of mutual love is the external good of the celestial kingdom; for goods in the heavens proceed in order from inmost to outermost, and in the order in which they proceed, they also flow in; for proceeding is flowing in. In what order goods proceed, may be seen above (n. 9873). It is this external good of the celestial kingdom that flows into the internal good of the spiritual kingdom, which is signified by the robe. From this exists the good of the spiritual kingdom, which is the good of charity toward the neighbor. For this reason it is that the robe was wholly of blue. With regard to the influx of goods the case is this. There is no good which is good, unless it has within it an interior good from which it is; the interior good from which it is constitutes its essence; and thus this interior good exists in the good which follows, almost as the soul exists in its body. It is this succeeding good of which it is said that it proceeds from another good, which is interior. That the good of charity toward the neighbor proceeds from the good of mutual love, which is a prior or interior good, has been several times shown. The good of mutual love is the external good of innocence, and unless the good

of charity has within it the good of innocence, it is not the good of charity (n. 2526, 2780, 3183, 4797, 6765, 7840, 9262), and consequently not unless it has within it the good of mutual love. It is for this reason that the robe was to be all of blue; for blue is the good of mutual love, or what is the same thing, the external good of innocence; and the robe is Divine truth in the internal form in the spiritual kingdom, which is the same thing as the good of charity (n. 9825).

9913. *And there shall be an opening of the top of it in the midst thereof.* That this signifies the mode [*ratio*] of influx from what is higher, is evident from the signification of the opening of the top of the robe in the midst thereof, as where there is influx from what is higher, or what is the same thing, from what is interior, and thus from the celestial kingdom into the spiritual kingdom. That the external good of the celestial kingdom flows in into the internal good of the spiritual kingdom, may be seen just above (n. 9912). That the opening of the top of the robe in the midst thereof has this signification, is because by the robe is signified the spiritual kingdom, and in particular the internal of it (n. 9825); and by the neck, where was the opening of the top of the robe, is signified influx, communication, and conjunction * of celestial with spiritual things (n. 3542, 5320, 5328); for the head with man corresponds to the celestial kingdom of the Lord, and the body to His spiritual kingdom; wherefore the intervening neck, which is encompassed and clothed by the opening of the robe for the head, corresponds to the intermediation or influx of the celestial kingdom into the spiritual kingdom. That such 2
things are signified by the opening of the top of the robe in the midst thereof, may seem a paradox, and especially to those who know nothing of heaven and of the spirits and angels who are there, and consequently nothing of correspondence. That there is a correspondence of all things

* The Latin has *influxus* here, but below and in 3542 *conjunctio*.

in man with all things in the heavens, has been shown at the close of several chapters—see citations (n. 9280); and also that in general the head corresponds to celestial things, the body to spiritual, and the feet to natural (n. 4938, 4939). From this it is plain that the neck from correspondence signifies influx, communication, and conjunction of celestial with spiritual things. Thus the opening of the top of the robe, which was made to encompass the neck, signifies the mode of that influx; for by Aaron's garments were represented in general those things which are of the spiritual kingdom of the Lord (n. 9814). From this it is plain that by the description of its opening or circuit is described the influx itself. Moreover it is to be known that angels and spirits appear clad in garments, and that each of their garments is representative, as is well known to all who are in the heavens. For this reason it is that each of Aaron's garments also was representative of such things as are in the heavens; for the Word from the Lord was so written that through it there is conjunction. That the man of the church does not know this, though he has such a Word, is because he turns his interiors toward the world, insomuch that he cannot be elevated toward heaven and be instructed (n. 9706, 9707, 9709).

9914. *It shall have a binding round about the opening of it.* That this signifies that it is terminated and closed on all sides, is evident from the signification of the binding or border round about the mouth or opening above of the robe, as that it is terminated and closed on all sides; for that binding or border, which was round about, terminated and closed the robe. By this and what presently follows is described the mode of influx of celestial good into spiritual good. That this influx is by a mode similar to that of the influx of forces from the head through the neck with man, is evident from what was said in the previous para-
2 graph concerning correspondence. What the nature of this influx is, shall also be briefly told. All the firsts, or

beginnings, which are of the head, that is, of the cerebrum and the cerebellum, gather together there into little bundles of fibres and into little nerves, and after being gathered together they are passed down through the neck into the body, and are there diffused in all directions, and move the organs altogether in compliance with the will, which has its origin in the brains. Similar also is the downflow and inflow of powers and forces from the celestial kingdom, which is the head in the Greatest Man, that is, in heaven, into the spiritual kingdom, which is as the body there. This influx also is what is meant and described by the opening of the top of the robe in the midst, and its termination by the binding round about. It is for this reason that by the binding of that opening is signified what is terminated and closed on all sides. The termination itself is now described.

9915. *The work of the weaver.* That this signifies from the celestial, is evident from the signification of the work of the weaver, as from the celestial. By work is signified that which is done or which exists, and thus that which is from or out of another; and the weaver is he who causes the thing to be, or to exist; thus the weaver means here the celestial, because from the celestial and by means of it exists the spiritual. That the good of the celestial kingdom flows into the good of the spiritual kingdom and causes it to exist, was shown above (n. 9913, 9914). Whether we say the good of the celestial kingdom, or the celestial, it is the same thing, for the celestial is the good of that kingdom; it is similar with the good of the spiritual kingdom and the spiritual. What the good of the celestial kingdom or the celestial is, and what the good of the spiritual kingdom or the spiritual is, may be seen from the passages cited above (n. 9277). There are three things in the 2 heavens which follow in order, namely, the celestial, the spiritual, and the natural; the celestial constitutes the inmost heaven, the spiritual the middle heaven, and the

natural which proceeds from the spiritual the outmost or ultimate heaven. These same three things are in man, and they follow in him in the same order as in the heavens; for a regenerated man is a heaven in least form, corresponding to the Greatest Man (n. 9279). But the faculties which receive the three are called the voluntary, the intellectual, and the scientific from which is the thinking or imaginative faculty of the external or natural man. The voluntary receives the celestial, or good; the intellectual receives the spiritual, or truth from that good; and the scientific, which makes the intellectual of the natural man, concludes the series. These three are signified in the Word by the embroiderer, the designer, and the weaver. That the embroiderer or embroidered work is scientific or acquired knowledge, may be seen above (n. 9688); also that the designer or his work is the intellectual (n. 9598, 9688). Thus the weaver is the voluntary, and for the reason that the voluntary flows into the intellectual and weaves it, in so much that the things which are in the intellectual are weavings from the voluntary; for what the voluntary wills, this it forms so as to appear to the sight in the intellectual. This sight is thinking or designing, and so by the thinker
3 or designer is signified the intellectual. Since the garments of Aaron represented the spiritual heaven adjoined to the celestial kingdom (n. 9814), and the celestial kingdom corresponds to the voluntary in man, and the spiritual kingdom to the intellectual in him (n. 9835), therefore in application to garments mention is made of the work of the embroiderer, of the designer, and of the weaver, and by them are signified things which are from the scientific, the intellectual, and the voluntary, or what is the same,
4 from the natural, the spiritual, and the celestial. That such things are signified, may be evident to all those who believe that the Word is Divine, and that therefore it contains interiorly the things which are of the Lord, of heaven, and the church, for these are Divine things. Apart from these,

what purpose would be served by Jehovah Himself declaring of what and by what work the garments of Aaron should be made? and which of them should be the work of the embroiderer, which the work of the designer, and which the work of the weaver? all which particulars are distinctly named in what follows in the Book of Exodus, in these words: *Them hath He filled with wisdom of heart, to do all manner of work, of the craftsman, and of the designer, and of the embroiderer, in blue, and in purple, and in scarlet double-dyed . . . and of the weaver, even of them that do all manner of work, and of those that think out designs* (xxxv. 35). The craftsman is here Divine celestial good from which is the voluntary of a regenerated man (n. 9846); his work is named in the first place, because it is immediately from the Divine, and from celestial good all things are mediately born and proceed.

9916. *As the opening of a coat of mail it shall have, that it be not rent.* That this signifies that thus it may be strong and safe from injury, is evident from the signification of a coat of mail, as what is strongly interwoven; wherefore it is said, that it be not rent, that is, that it be safe from injury; what is thus interwoven is signified by that term in the original tongue. An idea of what is thus interwoven may be had from correspondence; for here in the internal sense is described the influx of celestial good into spiritual good. It is this influx which is signified by the opening of the top of the robe, and which is described by the work of the weaver and of a coat of mail; and to this influx from the heavens corresponds in man the inflow of life from the head through the neck into the body (n. 9913, 9914). And because to this influx corresponds the texture of the neck, which is of strong sinews, and lower down a kind of interwoven circle of bones, through both of which the inflow is rendered safe from all injury, therefore, as was said, an idea may be formed concerning the several expressions in this verse — namely, of what is signified by the

opening of the top of the robe in the midst, by the binding which is round about it, by the work of the weaver, and by the opening which it had as of a coat of mail, that it be not rent. It should be known that all representatives in nature have reference to the human form, and have their signification according to their relation to it (n. 9496); and that all clothing has its signification from that part of the body which it covers (n. 9827); so also has this upper part of the robe which encompasses and covers the neck.

9917. *And upon the skirts of it thou shalt make.* That this signifies in the outermosts where is the natural, is evident from the signification of the skirts or borders of the robe, as the outermosts, where the natural is. For by the robe is signified in particular Divine truth in the spiritual kingdom in its internal form, and in general the spiritual kingdom (see n. 9825); and by the skirts or borders, which are round about below, the outermost parts of it; and the outermost parts of the spiritual kingdom are natural. For goods and truths in the heavens succeed in this order: in the highest or inmost heavens are celestial goods and truths, in the middle are spiritual goods and truths, and in the lowest or outmost are natural goods and truths, concerning which succession in the heavens and with man, see what was said just above (n. 9915). And because outward knowledges of truth and good are in the external or natural man, therefore also pomegranates were set in the skirts or borders, for by pomegranates are signified outward knowledges of good; and also among the pomegranates were bells of gold, because by bells are signified such things
2 as are from knowledges. That the skirts or borders of the robe signify the outermosts where is the natural, is evident from the passages of the Word where skirts or borders are named—as in Isaiah: *I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple* (vi. 1). By the throne upon which the Lord was sitting is signified heaven, and in particular the spiritual heaven (n. 5313,

8625); by His train or skirts there are signified Divine truths in ultimates or outermosts, such as are the truths of the Word in the sense of the letter; which are said to fill the temple when they fill the church. The same is signified by the train or skirts filling the temple as by the smoke and the cloud filling the tabernacle and also the temple, as repeatedly mentioned in the Word. That by smoke is there signified Divine truth in ultimates, such as is the sense of the letter of the Word, may be seen above (n. 8916, 8918); as also by a cloud (n. 4060, 4391, 5922, 6343). That a woman afflicted with an issue of blood was made 3
whole when she touched the border or hem of the Lord's garment (Matt. ix. 20, 22), and in general that as many as touched the border or hem of His garment were made whole (Matt. xiv. 36: Mark vi. 56), signified that healing went forth from the Divine outermosts or ultimates; for that in the ultimates of good and truth which are from the Divine is strength and power, may be seen above (n. 9836), and also that therein are given responses (n. 9905). In Matthew where Jesus said of the Scribes and the Pharisees that they do all their works to be seen of men, that they make broad their phylacteries, and enlarge the borders of their robes (xxiii. 5), it is very manifest that the borders of the robe are the outward deeds which stand forth to view, and that enlarging them means doing works outwardly, so that they may appear, or be seen. In Jeremiah: 4
Jerusalem hath sinned a sin . . . her filthiness was in her skirts (Lam. i. 8, 9). Filthiness in the skirts means in deeds and works, and thus in outermosts; for outermosts derive their essence from the interiors; wherefore when the interiors are unclean, the outermosts are also unclean, though the uncleanness does not appear before men, for the reason that men look at the outward form, and therefore do not see the interiors. Nevertheless the uncleanness which is in the interiors appears in the presence of angels, and is also uncovered with every one in the other

life, inasmuch as outward things are there removed; and so it becomes manifest what has been the quality of the
5 works in their essence. In Nahum: *I will uncover thy skirts upon thy face; and I will shew the nations thy nakedness* (iii. 5). Uncovering the skirts upon the face means removing outward things so that internal appear; for outward things, which are of the natural man, conceal by various means internal things — as hypocrisies, deceits, lies, hatreds, revenges, adulteries, and other like things; wherefore when the outward things are removed, the internal ap-
6 pear in their uncleanness and filthiness. In Jeremiah: *If thou say in thine heart, Wherefore are these things come upon me? for the multitude of thine iniquity are thy skirts discovered, and thy heels suffer violence. . . . I will lay bare thy skirts upon thy face, that thy shame may appear . . . even thine adulteries* (xiii. 22, 26, 27) — speaking of the abominations of Jerusalem; discovering the skirts and laying them bare means removing externals which cover and conceal, so that the interiors may be seen; for a man learns to feign what is good, honorable, and sincere, for the sake of reputation, honor, and gain, when yet he has inwardly hidden evils and falsities of various kinds. Since by skirts are signified outward things, therefore mention is made also of heels, because the heels are the lowest things of the natural (n. 259, 4938, 4940–4951). From this it is now evident that by the skirts of the robe are signified goods and truths in ultimates or outermosts, which are in the natural world.

9918. *Pomegranates.* That hereby are signified outward knowledges of good, is evident from the signification of pomegranates, as outward knowledges of good (see n. 9552). That pomegranates were set upon the skirts of the robe, was because the skirts signified the ultimates or outermosts of heaven and the church, and those ultimates or outermosts are outward knowledges, as is evident from what was said above (n. 9915, 9917) concerning the suc-

cessive order of the goods and truths in the heavens and with man. The knowledges of good and truth which are signified by the pomegranates, are doctrinals from the Word, that are mere knowledges so far as they are in the memory which is in the external or natural man. But when they enter into the memory which is in the internal or spiritual man, as is the case when the life is lived according to them, then the doctrinals regarding truth become of faith, and those regarding good become of charity, and are called spiritual. When this comes about, they almost vanish out of the external or natural memory, and appear as if innate, because they are then implanted in the life of man, like all those things which through daily use have become as it were one's nature. From this it is plain what outward knowledges are, and what purpose they serve; consequently what use the doctrinals of the church serve so long as they are held only in the memory; for so long as they are held only as knowledge in the memory, they have a place beneath intelligence and wisdom, and they do not ascend or enter into the life until they become of faith and charity in the internal man.

9919. *Of blue, and of purple, and of scarlet double-dyed.* That this signifies from the good of charity and of faith, is evident from the signification of the same terms as given above (n. 9687, 9833). That fine linen was not interwoven, as in the ephod, was because the tunic, which was the inmost garment, was of fine linen; and this for the reason that fine linen signifies truth from a celestial origin (n. 5319, 9469), which is spiritual good itself proceeding from celestial good.

9920. *Upon the skirts thereof round about.* That this signifies in the outermosts, where the natural is, in all directions, is evident from the signification of the skirts, as the outermosts where the natural is (see above, n. 9917); and from the signification of round about, as in all directions; for since the skirts or borders signify the outermosts,

the whole circumference which consists of the skirts, signifies every outermost, and consequently everywhere, or in all directions.

9921. *And bells of gold.* That this signifies all things of doctrine and of worship derived from good passing to those who are of the church, is evident from the signification of bells, as all things of doctrine and of worship passing to those who are of the church — of which in what follows; that they are derived from good is signified by their being of gold, for gold signifies good (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881, 9884). That the bells are all things of doctrine and of worship passing to those who are of the church, is because by means of the bells the people heard and perceived the presence of Aaron in his ministering; for by the people are signified those who are of the church, and by Aaron's ministry are signified all things of doctrine and of worship. Thus it is stated in what follows: *And they shall be upon Aaron to minister: and the voice thereof shall be heard when he goeth in unto the holy into the presence of Jehovah, and when he cometh out;* from which it is plain what is signified by the bells. The reason why these bells were set upon the skirts of the robe, was, that the holy things of doctrine are in the outermosts, and also that in them and from them are hearing and perception — as may be seen above (n. 9824, 9905).

9922. *Between them round about.* That this signifies from the interior of the knowledges of good in all directions, is evident from the signification of between, or in the midst, as what is interior (see n. 1074, 2940, 2973, 5897), and therefore, in the midst, when said of the hearing and perception of doctrine and of worship, which are signified by the bells, means from what is interior; from the signification of the pomegranates, between which were the bells, as knowledges of good (n. 9918); and from the signification of round about, as in all directions (n. 9920).

The reason why the bells were placed between or in the midst of the pomegranates, was, that the knowledges which are signified by the pomegranates, are recipients, and as it were vessels of truth and good (n. 1469, 1496, 3068, 5373, 5489, 7770); and the doctrine and worship which are signified by the bells, must be from the good and truth which are within in the knowledges, as in their vessels; if they are not from good and truth, but only from the knowledges, they have nothing of life. It is said that the doctrine and worship must be from the good and truth which are within in the knowledges, and not from the knowledges without the good and truth. But since few can apprehend how this is, 2
as far as may be done it shall be explained to the apprehension. All things of the external or natural memory are called outward knowledges [*scientifica*]; for there is an external memory, which is that of things in the natural world, and there is an internal memory, which is that of things in the spiritual world (n. 2469–2494, 2831, 5212, 9394, 9723, 9841). The things which are inscribed on the internal memory are not called knowledges, because they are subjects of a man's life; but they are called truths of faith and goods of love; these are the things which must be within in the knowledges. For there is in man an external, which is called the external man, and an internal, which is called the internal man. The internal must be in the external, as the soul is in its body; thus the things which are in the internal man must be in those which are in the external, for then there is a soul or life in the latter. Wherefore if internal things, or those which are of the internal man, be not in the external, there is no soul and consequently no life in them. And since the good of love and of faith is the internal, it follows that this good ought to be in the external things, and thus in the knowledges; for the knowledges, as already said, are the recipients and as it were vessels of internal things. Consequently doctrine and worship must be from what is within the recipients or vessels,

and cannot be in recipients and vessels which are empty or void of what is internal. From this it is plain how it is to be understood that all things of doctrine and of worship must be from the interior things of the knowledges of good, which is signified by the bells of gold being between or in
3 the midst of the pomegranates. It is further to be known that there are knowledges of good and knowledges of truth, and that the truths in them are again vessels recipient of good, for truths of faith are vessels of the good of love. For the illustration of this subject, what has been already said and shown concerning scientifics or outward knowledges may be seen — namely, that they are things of the memory in the natural man (n. 3293, 3309, 3310, 4967, 5212, 5774, 5874, 5886, 5889, 5934); that by means of them the internal man is opened (n. 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5276, 5871, 5874, 5901); that they are means for growing wise, and also means for becoming insane (n. 4156, 4760, 8628, 8629); that they are vessels of truth, and truths vessels of good (n. 1469, 1496, 3068, 3079, 3318, 5489, 5881, 6023, 6071, 6077, 6750, 7770, 8005, 9394, 9724); that such knowledges are serviceable to the internal man (n. 1486, 1616, 2576, 3019, 3020, 3665, 5201, 5213, 6052, 6068, 6084, 9394); that knowledges which are matters of the external memory, when they become matters of life, vanish out of the external memory, but remain inscribed on the internal memory (n. 9394, 9723, 9841); that the man who is in truths of faith from the good of charity, can be elevated above knowledges (n. 6383, 6384), which is called being elevated above the things of the senses (n. 5089, 5094, 6183, 6313, 6315, 9730); and that a man when he dies carries with him into the other life knowledges of the external memory, but that they are then quiescent, and in what manner (n. 2475–2486, 6931).

9923. *A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about.*

That this signifies thus everywhere and wholly — doctrine and worship must be from the interior of knowledges — is evident from what has been shown just above concerning the bells and the pomegranates. The repetition involves that thus it must be everywhere.

9924. *And it shall be upon Aaron.* That this signifies a representative of the Lord, is evident from the representation of Aaron, as a representative of the Lord as to the good of love (see n. 9806, 9809) ; here as to those things which concern preaching of the gospel and worship ; because these things are signified by the bells among the pomegranates, and by the voice to be heard therefrom when Aaron went in unto the holy.

9925. *To minister.* That this signifies during worship and preaching of the gospel, is evident from the signification of ministering when said of Aaron, by whom is represented the Lord, as worship and preaching of the gospel. By worship is signified every representative of worship from the good of love and the truths of faith ; for worship from these is really worship, while worship without them is like a shell without a kernel, and like a body without a soul. And yet such was the worship with the Jewish and Israelitish nation, for it only *represented* internal things which, as already said, are of love and faith. Nevertheless the Lord provided that such worship should be perceived in the heavens, and that thus by means of it should be effected conjunction of heaven with man, not indeed through internal things, but through their correspondence with the external — as to which see the citations above (n. 9320, 9380). This worship is what is signified by the ministry of Aaron. That preaching of the gospel is 2
also signified is because by preaching of the gospel are understood all the things in the Word which treat of the Lord, and all things in worship which represented Him. For the preaching of the gospel is the announcing of the Lord, of His coming, and of the things that are from

Him, which relate to salvation and eternal life. And since all things of the Word in its inmost sense treat solely of the Lord, and all things of worship represented Him, therefore the whole Word is the gospel, in like manner all worship which is performed according to the things commanded in the Word. And because the priests presided over the worship and likewise taught, therefore by their ministry were signified worship and the preaching of the gospel.

9926. *And the voice thereof shall be heard.* That this signifies influx of truth with those who are in the heavens and who are on the earth, is evident from the signification of being heard, as reception and perception (see n. 5017, 5471, 5475, 7216, 8361, 9311), hence also influx, because the things which are received and perceived must flow in; and from the signification of the voice, when said of Aaron, by whom is represented the Lord, as Divine truth (see n. 8813); for the voice means the announcing of that truth, and because it means its announcing, it is with those who are in the heavens and on the earth. For Divine truth fills all things of heaven, and constitutes all things of the church. Such an announcing was represented by the voice from the bells of gold, when Aaron went in unto the holy in the presence of Jehovah, and when he came out, as is said in what now follows in this
2 verse. That a voice in the Word signifies Divine truth which is heard and perceived in the heavens and on earth, is evident from the following passages — in David: *The voice of Jehovah is upon the waters. . . . The voice of Jehovah is in power; the voice of Jehovah is with glory. The voice of Jehovah breaketh the cedars. . . . The voice of Jehovah cleaveth as a flame of fire. The voice of Jehovah shaketh the wilderness. . . . The voice of Jehovah maketh the hinds to calve . . . but in His temple every one saith, Glory* (Ps. xxix. 3–9). In this psalm Divine truth is described as destroying falsities and evils; this Divine truth is the voice of Jehovah; but the glory which is

spoken of is Divine truth in heaven and in the church. That glory means the Divine truth may be seen above (n. 9429); also that the temple is heaven and the church (n. 3720). In John: *To Him* who is the Shepherd of the 3
sheep *the porter openeth; and the sheep hear His voice . . . the sheep follow Him: for they know His voice. A stranger they follow not . . . for they know not the voice of strangers. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice. . . . But ye are not of My sheep . . . for My sheep hear My voice, and I know them, and they follow Me* (x. 2–5, 16, 26, 27). That the voice here is Divine truth proceeding from the Lord, and thus the Word, is very manifest; the voice of strangers means falsity. In Isaiah: *The voice of one cry-* 4
ing in the wilderness, Prepare ye the way of Jehovah. . . . For the glory of Jehovah shall be revealed. . . . The voice saith, Cry . . . O Zion, that tellest good tidings, get thee up into the high mountain! O Jerusalem, that tellest good tidings, lift up thy voice with strength; lift it up. . . . Behold, the Lord Jehovih cometh in strength (xl. 3, 5, 6, 9, 10; also John i. 23). Voice in this passage is the announcing from the Word of the coming of the Lord, and thus also it is Divine truth which the Word announces; the wilderness is the state of the church at that time, which was as in a wilderness because the Word was no longer understood; the glory which shall be revealed is the Word as to its interiors. That this is meant by glory, may be seen above (n. 9429); that Jehovah, for Whom a way was to be prepared, and the Lord Jehovih, Who was to come in strength, is the Lord, is plain, for it is clearly so said. Again, in 5
Isaiah: *The voice of thy watchmen! they shall lift up the voice . . . for when they shall see, eye to eye, that Jehovah returneth to Zion* (lii. 8) — where the watchmen stand for those who search the Scriptures concerning the coming of the Lord, their voice is the Word, which is the Divine truth from which [they speak]. In Jeremiah: *He that hath*

made the earth by His understanding, He hath stretched out the heavens. At the voice, which He uttereth, there is a multitude of waters in the heavens (x. 12, 13; li. 16). The voice here stands for Divine truth; the waters for truths which are in the heavens and from the heavens. That waters in the Word stand for truths, may be seen
6 above (n. 2702, 3058, 3424, 4976, 5668, 8568, 9323). So also in the Apocalypse: *The voice of the Son of Man was as the sound of many waters* (i. 15); *I heard a voice from heaven, as the voice of many waters* (xiv. 2). And in David: *The voice of Jehovah is upon the waters. . . . Jehovah is upon great waters* (Ps. xxix. 3). In Joel: *Jehovah hath uttered His voice before His army; for without number is he that doeth His word* (ii. 11). In this passage also the voice is Divine truth, and likewise the Word which they do. Again in Joel: *Jehovah shall utter His voice from Jerusalem, so that the heavens and the earth shall shake* (iii. 16). In David: *Sing unto the Lord, ye kingdoms of the earth. . . . To Him that rideth upon the heaven of heaven of old; lo, He shall utter a voice, in a voice of strength* (Ps. lxviii. 32, 33). In John: *I say unto you, The hour cometh . . . when the dead shall hear the voice of the Son of God; and they that hear shall live* (v. 25). That the voice in this passage is the Divine truth,
7 and consequently the Word of the Lord, is manifest. In Ezekiel: *The spirit lifted me up, and I heard behind me the voice of a great earthquake*, saying, *Blessed be the glory of Jehovah. . . . And* I heard *the voice of the wings of the living creatures . . . and the voice of the wheels, even the voice of a great earthquake* (iii. 12, 13). And afterward: *The voice of the wings of the cherubim was heard even to the outer court, as the voice of God Shaddai when He speaketh* (x. 5). Here also the voice is Divine truth; for the cherubim signify the providence and guard of the Lord that there be no approach to Himself and to heaven except through the good of love (n. 9277, 9509); the voice of

the wings and the voice of the wheels are spiritual truths. In the present verse, in which the subject is Aaron, it is 8
the sound or noise from the bells which is called a voice. In other passages of the Word also there are sounds and clangors from trumpets, and sounds and roars from thunders, which are called voices, and thereby in like manner are signified Divine truths (n. 7573). Moreover, the sounds of musical instruments of various kinds have also a like signification, but those which give a shrill and sharply divided sound signify Divine spiritual truths, while those which give a continuous sound signify Divine celestial truths (n. 418–420, 4138, 8337). From this it is plain that by the sounds or voices of the bells are signified Divine spiritual truths; for the garments of Aaron, and in particular the robe, in the skirts of which the bells were round about, represented the spiritual kingdom of the Lord or the spiritual heaven (n. 9814, 9825).

9927. *When he goeth in unto the holy in the presence of Jehovah, and when he cometh out.* That this signifies in every state of good and truth in worship, is evident from the signification of going in unto the holy, and of going into the presence of Jehovah, as worship — of which above (n. 9903, 9907). The state of good and truth in worship is signified, because all things of worship with the Israelitish and Jewish nations were representative of internal worship, and internal worship is from good and truth; that is, from affection for good and faith in truth. Their every state is signified, because it is said, when he goeth in and when he cometh out, and because by going in and coming out are signified all things of state. For whatever is of motion, as walking, going, advancing, signifies a state of life. That walking has such a signification, may be seen above (n. 519, 1794, 3335, 4882, 5493, 5605, 8417, 8420); in like manner advancing and journeying (n. 8103, 8181, 8397, 8557); and that motions and progressions in the other life signify states (n. 1273–1277, 1376–1381, 2837, 3356, 9440).

From this it is plain that going in and coming out mean the whole of the state or thing that is the subject; and since here the subject is worship from good and truth, it is every state of good and truth in worship, which is signi-
2 fied by going in and coming out. This signification of going in and coming out is from representatives in the other life; for there they go, walk, advance, go in and come out, just as in the world, but all these acts are done according to the state of the life of their thoughts and affections — as may be seen in the numbers above cited. That these acts also derive their origin from their thoughts and affections, and are correspondences, and thus real appearances, they do not notice. From this it is plain that all things of motion signify what is of the state of life, consequently that going in and coming out signify the whole state of life, and thus the state of the subject treated of, from beginning to end. It is for this reason that among the ancients it was a customary form of speaking to say that they knew one's coming in and his going out, or his entrance and his departure, when they meant that they knew the whole state of his life. And since this form of speaking derived its origin from correspondences in the other life, as already said, therefore also in the Word it is in like manner used, and then the same thing is signified, as in the following passages — in the First Book of Samuel: *Achish called David, and said unto him . . . Thou hast been upright, and thy going out and thy coming in with me in the camp is good in mine eyes: for I have not found evil in thee* (xxix. 6) — where the going out and the coming in of David being good in the eyes of Achish, means that the
3 whole state of his life was well-pleasing to him. In the Second Book of Samuel: *Thou knowest Abner that he came to persuade thee, and to know thy going out and thy coming in, and to know all that thou doest* (iii. 25)—where knowing the going out and the coming in means being acquainted with all the thoughts and all the acts of the

life; and so it is also said, and to know all that thou doest. In the Second Book of Kings: *I know thy sitting down, and thy going out, and thy coming in, and thy raging against Me* (xix. 27: Isa. xxxvii. 28) — where Sennacherib king of Assyria is spoken of; knowing his going out and his coming in means all things of his counsel. In David: *Jehovah shall keep thee from all evil; He shall keep thy soul. Jehovah shall keep thy going out and thy coming in, from this time forth and for evermore* (Ps. cxxi. 7, 8) — where keeping the going out and the coming in means the whole of the life according to its state of good and truth. In Moses: *Let Jehovah, the God of the spirits of all flesh,* 4 *appoint a man over the assembly, which may go out before them, and which may come in before them . . . that the assembly of Jehovah be not as a flock which have no shepherd* (Num. xxvii. 16, 17). Which may go out before them, and which may come in before them, means one who may lead them, thus one whom they may look to and follow in every state of life. In John: *He that entereth not by the door into the fold of the sheep, but climbeth up some other way, he is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. . . . I am the shepherd of the sheep: by Me if any one enter in, he shall be saved, and shall go in and go out, and shall find pasture* (x. 1, 2, 9) — where entering in, namely into heaven, is into the good of love and faith, for this good makes heaven. Going in and going out, therefore, means being led by the Lord as to every state of life; consequently it means thinking and willing what is good from freedom; that is, from love and faith which are from the Lord, for they make freedom. In Luke: *Jesus sent* the 5 twelve disciples *forth to preach the kingdom of God. . . . And He said unto them . . . Into whatsoever house ye enter, there abide, and thence depart* (ix. 2–4). Entering into a house, abiding there, and departing thence, stand for enjoying heavenly consociation with those who receive

the Lord in faith and in love; for in heaven they who are together in one society are also in one house, and they come in and go out there, because they are in like good; but they who are not in like good cannot do so, and if they do enter in, they enter not by the doors, but by some other way. He who does not know that such things are signified, cannot know what is involved in the words, that into whatsoever house they have entered, they should there
6 abide, and thence depart. In Ezekiel: *When the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. When the people of the land shall come before Jehovah in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth* (xlvi. 8–10). Here in the internal sense a new heaven and a new church are described; and by the prince is signified the truth of faith from the good of love; in what manner this truth enters in with angels in the heavens and with men of the church on earth, and how afterward it progresses toward the interiors when it has entered in by an external way, and toward the exteriors when it has entered by an internal way, is described there by the entrance and the departure of the prince and the people of the land. The south is the state of the truth of faith in the internal man, and the north its state in the external man; the entrance and the departure are the state
7 of life as to good and truth, and thus as to worship. From the above it may be known clearly enough that coming in and going out are such things as are of the state of life from good and truth; for otherwise what could it matter that the prince should go in by one way or by another way,

and also the people of the land? For by the house or temple there described, into which there was entrance and out of which there was departure, is signified heaven and the church (n. 3720); by the prince the truth of faith (n. 5044), by the people of the land they who are in heaven or who are of the church (n. 2928), by the way that which leads to truth (n. 627, 2333), by a gate doctrine (n. 2851, 3187), by the south where truth is in light (n. 9642) and thus truth in the internal man, and by the north where truth is in obscurity (n. 3708), and thus truth in the external man.

9928. *That he die not.* That this signifies that the representation perish not, and therewith conjunction with the heavens, is evident from the signification of dying, when said of Aaron and his office, as the ceasing of representatives, and therewith conjunction with the heavens; for by Aaron was represented the Lord, and by his office the whole work of salvation, and on the part of man worship. That this worship was representative, and that through representative worship there was conjunction with the heavens, has been abundantly shown — see the passages cited above (n. 9320); also what was the representative of a church with the Israelitish and Jewish nation (n. 9280, 9457, 9481, 9576, 9577); and that the conjunction of the Lord and of heaven with man at that time was by means of representatives (n. 9481). For this reason also it was that Aaron was clothed with vestments which represented heavenly things, when he ministered the holy things; and that if he had done otherwise he would have died; and especially if he went to such holy ministry without the knowledge of the people, for with the people was a representative of the church, and with Aaron a representative of the Lord, from Whom and to Whom is the all of worship.

9929. Verses 36–38. *And thou shalt make a plate of pure gold, and grave upon it, with the engraving of a signet, Holiness to Jehovah. And thou shalt put it on a lace of*

blue, and it shall be upon the mitre; upon the front of the faces of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall hallow as to all the gifts of their holy things; and it shall be upon his forehead always, to be well-pleasing for them in the presence of Jehovah. "And thou shalt make a plate of pure gold" signifies enlightenment from the Divine good of the Lord; "and grave upon it with the engraving of a signet" signifies what is perpetual and impressed on hearts according to the heavenly sphere; "Holiness to Jehovah" signifies the Divine Human of the Lord, and from it all celestial and spiritual good. "And thou shalt put it on a lace of blue" signifies influx into the truth of celestial love; "and it shall be upon the mitre" signifies from infinite wisdom; "upon the front of the faces of the mitre it shall be" signifies to eternity. "And it shall be upon Aaron's forehead" signifies from the Divine love of the Lord; "and Aaron shall bear the iniquity of the holy things" signifies in consequence of this the removal of falsities and evils with those who are in good; "which the sons of Israel shall hallow as to all the gifts of their holy things" signifies acts of worship representative of removal from sins; "and it shall be upon his [Aaron's] forehead always" signifies a representative of the love of the Lord to eternity; "to be well-pleasing for them in the presence of Jehovah" signifies the Divine of the Lord in them.

9930. *And thou shalt make a plate of pure gold.* That this signifies enlightenment from the Divine good of the Lord, is evident from the signification of a plate, as enlightenment; and from the signification of gold, as the good of love, here the Divine good of the Lord, because there was inscribed upon it, Holiness to Jehovah. That gold is the good of love, may be seen above (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881). That the plate is enlightenment, was from its brightness, for

it was resplendent from gold upon Aaron's forehead, and because all brightness signifies enlightenment such as is in the heavens from the Lord as the Sun. Enlightenment in the heavens is wisdom and intelligence from the Divine truth proceeding thence from the Lord, for this enlightens their interiors. Their interiors correspond to the intellectual with man, which is enlightened by the Lord when the truth and good of the church and heaven are perceived; for the intellectual is the recipient subject, there being without a subject no reception. That this plate means enlightenment from the Divine good of the Lord, is because upon it was inscribed, Holiness to Jehovah, and because it was put on the front of the mitre, which was upon Aaron's head. The holiness which is from Jehovah is Divine truth proceeding from the Divine good of the Lord (n. 6788, 8302, 8330, 9229, 9680, 9820). In order that this plate might represent shining forth, that is, enlightenment from which come wisdom and intelligence, it was bound on the forefront of the mitre. Because by 2
the plate was signified enlightenment from the Divine good of the Lord, therefore also it was called the plate of the crown of holiness, and likewise the crown of holiness; a crown being a representative of Divine good, and holiness being the Divine truth thence proceeding, as was said above. That it was called the plate of the crown of holiness, is plain in what follows in this Book of Exodus: Lastly *they made the plate of the crown of holiness of pure gold, and wrote upon it with the writing of the engravings of a signet, Holiness to Jehovah* (xxxix. 30). That it was also called the crown of holiness, is evident from another passage in Exodus: *Thou shalt set the mitre upon his head, and put the crown of holiness upon the mitre* (xxix. 6). In Leviticus: *He set the mitre upon his head; and upon the mitre on the face of it, did he set the plate of gold, the crown of holiness* (viii. 9). That a crown represented Divine good 3
from which is Divine truth, is evident from the crowns of

kings; for kings represented the Lord as to Divine truth (n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); wherefore they had a crown upon the head, and a sceptre in the hand; for government from Divine good was represented by a crown, and government from Divine truth by
4 a sceptre. That a crown has this signification is evident from the following passages — in David: *I will make a horn to bud unto David: I will prepare a lamp for Mine Anointed. His enemies will I clothe with shame: but upon Himself shall His crown flourish* (Ps. cxxxii. 17, 18). David is here the Lord (n. 1888), likewise the Anointed (n. 3008, 3009); his horn is power (n. 2832, 9081); a lamp is Divine truth from which is intelligence (n. 9548, 9783); the crown is Divine good from which is wisdom, and from which is also His government; the crown, which is wisdom, is said to flourish because He acquired it for Himself in the world, as to the Human, by combats against and victories over the hells (n. 9548, 9783), which are the
5 enemies that shall be clothed with shame. Again: *Thou hast been wroth with Thine Anointed. . . . Thou hast condemned His crown even to the earth* (Ps. lxxxix. 38, 39) — where also the Anointed stands for the Lord; wroth for a state of temptation, which was when in combats with the hells; the lamentation then is described by wrath and condemnation, as the last lamentation of the Lord on the cross, that He was forsaken; for the cross was the last of the temptations, or of the combats with the hells, and after that last temptation He put on Divine good, and thereby united His Divine Human to the Divine Itself which was
6 in Him. In Isaiah: *In that day shall Jehovah of hosts be for a crown of adornment, and for a diadem of beauty, unto the residue of His people* (xxviii. 5) — where the crown of adornment stands for wisdom which is of good from the Divine; the diadem of beauty for intelligence of truth from that good; this is predicated of Divine things with the people; the people are here the church, because

the church was among them. Again — in Isaiah: *For Zion's* 7
sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her justice go forth as brightness, and her salvation burn as a lamp. . . . Thou shalt also be a crown of beauty in the hand of Jehovah, and a diadem of the kingdom in the hand of thy God (lxii. 1, 3). By Zion and Jerusalem is meant the church, by Zion the celestial church, and by Jerusalem the spiritual church from the celestial; a crown of beauty means wisdom, which is of good, and the diadem or mitre of the kingdom intelligence which is of truth; and since by a crown is signified wisdom which is of good, therefore it is said to be in the hand of Jehovah, and since by a mitre is signified intelligence which is of truth, therefore it is said to be in the hand of God; for where good is treated of, the name Jehovah is used, and where truth is treated of, the name God (n. 2586, 2769, 6905). In Jeremiah: *Say thou unto the king and to the* 8
queen, Humble yourselves, sit down: for the adornment of your head is come down, even the crown of your beauty (xiii. 18) — where the crown of beauty stands for wisdom which is of good from Divine truth, for beauty [*decus*] is the Divine truth of the church (n. 9815). Again: *The joy of our heart is ceased; our dance is turned into mourning. The crown of our head is fallen* (Lam. v. 15, 16). The crown of the head stands for the wisdom which they who are of the church have from Divine truth, by virtue of which they have excellence above the rest of peoples, and hence as it were the rule over them. In Ezekiel: *He put* 9
a ring upon thy nose, and earrings in thine ears, and a crown of adornment upon thine head (xvi. 12). The subject here is the establishment of the church; a ring upon the nose stands for the perception of good, earrings in the ears for the perception of truth and for obedience, a crown on the head for wisdom therefrom. In Job: *He hath stripped me of my glory, and taken away the crown of my head* (xix. 9) — where glory stands for intelligence which

is of Divine truth (n. 9429); the crown of the head for
10 wisdom therefrom. In the Apocalypse: *Upon the thrones I saw four and twenty elders, clothed in white garments; and they had on their heads golden crowns. They fell down before Him that sitteth on the throne, and worshipped Him that liveth for ever and ever, and cast their crowns before the throne* (iv. 4, 10) — where the four and twenty elders signify all those who are in good from truths, and in the abstract sense all goods from truths (n. 6524, 9404); the thrones are truths from the Divine (n. 5313, 6397, 8625, 9039); the golden crowns on their heads are representatives of wisdom from the Divine, and because from the Divine, therefore they cast them before Him that sit-
11 teth on the throne. Inasmuch as the good of wisdom is acquired through temptation combats, which are fought by means of the truths of faith, therefore crowns were assigned to those who fought against evils and falsities and overcame, and so also the crowns of martyrdom were badges of rule from the Lord over evils. That crowns are rewards of victory over evils, and that they are therefore goods of wisdom, because these are rewards, is also evident in the Apocalypse: *I saw, and behold, a white horse: and he that sat thereon had a bow; and there was given unto him a crown: and he went forth conquering, and to conquer* (vi. 2). The white horse and He that sat thereon signify the Lord as to the Word (n. 2760–2762); a bow is the doctrine of truth, by means of which the combat is waged (n. 2686, 2709). From this it is plain that the crown, because mentioned with reference to the Lord, is Divine good, which is the
12 reward of victory. And in another passage: *Afterward I looked, and behold, a white cloud; and on the cloud one sitting like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle* (Apoc. xiv. 14) — where a white cloud stands for the literal sense of the Word (n. 4060, 4391, 5922, 6343, 6752, 8281); the Son of Man for Divine truth which is from the Lord (n. 9807); the

golden crown for Divine good from which is Divine truth; the sharp sickle for the dispersion of evil and falsity. And in another passage: *Be thou faithful unto death, and I will give thee the crown of life* (Apoc. ii. 10). And again: *Behold, I come quickly: hold fast that which thou hast, that no one take thy crown* (Apoc. iii. 11) — where the crown stands for good from truths, and thus for wisdom, for this is of the good of love from the truths of faith. From these examples it may now be evident what is signified by a crown, and therefore what by the crown of holiness, which was the plate of gold on which was graven, Holiness to Jehovah.

9931. *And grave upon it, with the engraving of a signet.* That this signifies what is perpetual and impressed on hearts according to the heavenly sphere, is evident from the signification of engraving, as impressing on the memory (see n. 9841, 9842), and so on the heart — for that which is impressed on the interior memory, which is of the life, is said to be impressed on the heart, and because this remains to eternity, it also signifies forever; and from the signification of the engraving of a signet, as the heavenly sphere (n. 9846). It is said to be impressed on hearts according to the heavenly sphere, because the things which are impressed on the memory, especially on the interior memory, which is the book of life (n. 2476), are impressed according to the heavenly sphere; for a man who is in the good of love from the truths of faith resembles heaven, and he is also a heaven in least form — see the citations above (n. 9279, 9632). Thus also in such a man is the heavenly form; for all the societies in the heavens are arranged according to the heavenly form, because all affections for good and thoughts of truth therefrom flow according to that form (n. 9877). That all knowledges likewise are disposed into heavenly form, when man is in heavenly love, and that the love disposes them, may be seen above (n. 6690).

9932. *Holiness to Jehovah.* That this signifies the Divine Human of the Lord and from it all celestial and spiritual good, is evident from the signification of holiness, as the Divine proceeding from the Lord, and thus as the Lord Himself as to the Divine Human, from which is all the Divine in the heavens. For this reason it is that celestial good, which is the good of love to the Lord from the Lord, and spiritual good, which is the good of love toward the neighbor from the Lord, are holy. For the Lord alone is holy, and that which proceeds from Him is alone the holy in the heavens and on the earths (see n. 9229, 9680, 9820) ; also the holy proceeding from the Lord is called the Holy Spirit (n. 9818) ; and angels, prophets, and apostles are called holy from their reception of Divine truth from the Lord (n. 9820) ; and the sanctuary or holy place is heaven from the Divine which is therein (n. 8330, 9479). It is said, Holiness to Jehovah, because Jehovah in the Word is the Lord, as may be seen from the passages cited above (n. 9373). The reason why Holiness to Jehovah was engraven on the plate of gold, and was set on the mitre upon Aaron's forehead, was, that it was thus kept in view of all the people, and that from it there was somewhat holy in their minds while they were in worship, and this holy corresponded to the holy that is in the whole heaven, which is the Divine Human of the Lord ; for this, as already said, constitutes heaven. That which is in the general view of a whole people, and which thereby reigns universally in their minds, enters into everything of thought and of affection, and therefore into the all of worship, and affects it (n. 6159, 6571, 7648, 8067, 8865). Wherefore when this most holy was constantly before their eyes, and therefore reigned universally in their minds, it hallowed all things of worship.

9933. *And thou shalt put it on a lace of blue.* That this signifies influx into the truth of celestial love, is evident from the signification of blue, as the truth of celestial love

— of which in what follows. Influx into that truth is signified by the plate, on which was engraven Holiness to Jehovah, being put on a lace of blue, for thus it was suspended from it and was bound to it, and by being bound to and suspended from, in the spiritual sense, is meant flowing in, since all conjunction in the spiritual world, of whatever kind, is effected through influx. That the influx is into the truth of celestial love respecting the Divine Human of the Lord, which is signified by Holiness to Jehovah, is because in that sphere of heaven where the truth of celestial love is, no other Divine is perceived than the Divine Human of the Lord. For the fact is this: there are three 2
heavens, which are distinguished from one another by degrees of good; in the inmost heaven is the good of celestial love, which is the good of love to the Lord; in the second or middle heaven is the good of spiritual love, which is the good of charity toward the neighbor; in the first or outmost heaven is the good of natural love, from spiritual and from celestial love, which good is the good of faith and of obedience. In each heaven there is an internal and an external. The internal in the inmost heaven is the good of love to the Lord, as said above, and the external there is the good of mutual love, which is that of the love of good for the sake of good. This good is what is meant by the truth of celestial love, which is signified by the lace of blue. In that sphere in which this truth is, the Human of the Lord is perceived as the Divine Itself in the heavens. As soon, therefore, as an angel is raised into that sphere, he also comes into that light. This perception flows in from the Lord, since the Divine Human of the Lord makes heaven; it is this influx which is here signified. That blue [*hyacinthinum*] is the celestial love of truth, or what is the same thing, the truth of celestial love, may be seen above (n. 9466, 9687, 9833).

9934. *And it shall be upon the mitre.* That this signifies from infinite wisdom, is evident from the signification of the

mitre, as intelligence (see n. 9827); and when mentioned in reference to the Lord, Who was represented by Aaron, the mitre means Divine or infinite wisdom.

9935. *Upon the front of the faces of the mitre it shall be.* That hereby is signified to eternity, is evident from the signification of upon the front of the faces of the mitre, when said of the Lord, Who is represented by Aaron, as to eternity (see n. 9888).

9936. *And it shall be upon Aaron's forehead.* That this signifies from the Divine love of the Lord, is evident from the representation of Aaron, as the Lord as to Divine good, which is the good of His Divine love (see n. 9806); and from the signification of the forehead, when referring to the Lord, as His Divine love; for by the face of the Lord, or what is the same, by the face of Jehovah, are signified all things which are of the Divine love — as mercy, peace, good, wisdom (n. 222, 223, 5585, 6848, 6849, 9306, 9545, 9546). That the face of Jehovah or the face of the Lord has this signification, is because by the face in general are signified the interiors of man, which are his affections and his thoughts therefrom, and thus the things which are of his love and faith (see the citations in n. 9546). The reason why these things are signified by the face, is, that they shine forth from the face, as in their type or effigy; wherefore also the face is called the effigy of the mind. For this reason it is that by the face, when it has reference to Jehovah or the Lord, are signified the things which are of His Divine love. That by the forehead is signified in particular the Divine love itself, is because the interiors are allotted their provinces in the face; those interiors which are of love being in the province of the forehead, those which are of wisdom and intelligence in the province of the eyes, those which are of perception in the province of the nostrils, and those which are of speech in the province of the mouth. From this it is plain why by the forehead, when referring to the Lord, Who is represented by Aaron,

is signified the Divine love. Because the forehead with 2
man corresponds to his love, therefore they who are in celestial love, that is, in love to the Lord from the Lord, are said to have a mark or sign on their foreheads, by which is signified that they are under the Lord's protection, because they are in His love — as in Ezekiel: *Jehovah said . . . Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and that sigh for all the abominations that are done in the midst thereof . . . and smite: let not your eye spare . . . but come not near against any man upon whom is the mark* (ix. 4–6). In the Apocalypse: *Behold, the Lamb standing on the mount Zion, and with Him a hundred and forty and four thousand, having the name of His Father written on their foreheads* (xiv. 1). Again: *They shall see the face of God and of the Lamb, and His name shall be on their foreheads* (xxii. 4). Again: *It was said that they should not hurt the grass* 3
of the earth, neither any green thing, neither any tree, but only such men as have not the mark of God on their foreheads (ix. 4). Having the mark or seal of God and the name of God on their foreheads, stands for being in safety from the infestation of the evils which are from hell, because they are in the Lord by love; the grass and the green thing, which were not to be hurt, stand for the truth of knowledge through which is the truth of faith (n. 7571, 7691); the tree, which also was not to be hurt, stands for the perception of truth from good (n. 103, 2163, 2722, 2972, 4552, 7692). In Moses: *Thou shalt love Jehovah* 4
thy God with all thine heart, and with all thy soul, and with all thy strength. . . . Thou shalt bind these words for a sign upon thy hand, and they shall be for frontlets between thine eyes (Deut. vi. 5, 8). To be for frontlets means for a sign of love to Jehovah God; it is said between the eyes, because the eyes signify the intelligence and wisdom which are from that love, and wisdom from that love is to have God continually before the eyes. That this is the meaning,

is plain because love to Jehovah God is treated of. It is said that they should love Him with all the heart, with all the soul, and with all the strength, by which is signified with all that is in man. With or from the heart is from the will in which is the good of love (n. 7542, 9050, 9300, 9495); with the soul is from the understanding in which is the truth of faith, and thus from faith (n. 9050), which two are of the internal man; with all the strength is with what is of the understanding and the will in the external man. The strength and power of the love of both the external and the internal man are signified by the hands (n. 4931–4937, 7518); wherefore it is said that these words shall be bound for a sign upon the hand. As the forehead by correspondence signifies heavenly love with the good, so with the wicked it signifies infernal love, which is the opposite of heavenly love. The forehead of the latter is called a brazen forehead in Isaiah (xlviii. 4), and a hardened forehead in Ezekiel (iii. 7, 8); and of those who are in infernal love it is said that they had the mark of the beast upon their foreheads (Apoc. xiii. 16; xiv. 9; xx. 4), and also the name of Babylon upon their foreheads (Apoc. xvii. 5).

9937. *And Aaron shall bear the iniquity of the holy things.* That this signifies, in consequence of this the removal of falsities and evils with those who are in good from the Lord, is evident from the representation of Aaron, as the Lord as to the good of love (see n. 9806); and from the representation of the priesthood, which office was discharged by Aaron, as every office which the Lord fulfilled as the Saviour (n. 9809); from the signification of bearing iniquity, as the removal of falsities and evils with those who are in good — of which in what follows; and from the signification of the holy things, as the gifts which they offered to Jehovah or the Lord, that their sins might be expiated, which gifts were burnt offerings, sacrifices, and bread offerings. That these things are meant by the holy things, is clear, for it is said, which the sons of Israel shall

hallow as to all the gifts of their holy things. That bearing iniquity means removing falsities and evils, or sins, with those who are in good, is because it is said of the Lord, for the Lord was represented by Aaron, and the whole work of salvation by Aaron's office, or the priesthood. That it is said of the Lord that He bore the sins for the human race, is known in the church; but still it is not known what is meant by bearing iniquities and sins. It is believed by some that it means that He took upon Himself the sins of the human race, and suffered Himself to be condemned even to death on the cross; and that because the condemnation for sins was cast upon Him, mortals were thus freed from damnation; also that the damnation was taken off by the Lord through the fulfilling of the law, since the law would have condemned every one who did not fulfil it. But by bearing iniquity are not meant these things, since 2
every man's deeds remain with him after death, and according to their quality he is then judged either to life or to death. Their quality is from his love and his faith, for love and faith make the life of a deed; and therefore they can not be taken away by transfer to another who would bear them. From this it is plain that by bearing iniquities something else is meant; but what is meant, may be evident from the bearing itself of iniquities or sins by the Lord. For the Lord bears them when He fights for man against the hells, since man of himself cannot fight against them, but the Lord alone does this, and indeed continually for every man, but with a difference according to the reception of Divine good and Divine truth. While the Lord was in 3
the world, He fought against all the hells, and subdued them completely; hence also He became justice. Thus He redeemed from damnation those who receive Divine good and truth from Him. Unless this had been done by the Lord, no man could have been saved, for the hells are constantly with man, and have dominion over him, so far as the Lord does not remove them; and He removes them just

so far as man desists from evils. He who once conquers the hells, conquers them to eternity, and that this might be effected by the Lord, He made His Human Divine. He, therefore, Who alone fights for man against the hells, or what is the same thing, against evils and falsities, for these are from the hells, is said to bear sins, for He alone sustains that burden. That by bearing sins is also signified the removal of evils and falsities from those who are in good, is because this is a consequence; for so far as the hells are removed from man, so far evils and falsities are removed, because both of these, as was said, are from the hells. Evils and falsities are sins and iniquities. How this is, may be seen from what was shown above (n. 9715, 9809) in regard to the merit and justice of the Lord, and also the
4 subjugation of the hells by Him. The reason why it is said of Aaron that he should bear iniquities, was that he represented the Lord, and his priesthood represented the work of salvation by the Lord (n. 9806, 9809); and the principal work of salvation consists in redeeming and delivering man from the hells, and thus in removing evils and falsities. It is said removing evils and falsities, because deliverance from sins, or their remission, is nothing else than their removal; for they remain with man, but so far as the good of love and the truth of faith are implanted, so far the evil and falsity are removed. It is as with heaven and hell: heaven does not destroy hell, but removes from itself those who are in hell; for good and truth from the Lord which constitute heaven are what cause the removal. The case is the same with man, who of himself is a hell, but when he is regenerated, he becomes a heaven, and so far as he becomes a heaven, so far hell is removed. It is a common idea that evils, that is, sins, are not removed thus, but are separated altogether; but by those who hold this idea it is not known that the whole man of himself is nothing but evil, and that the evils which are his appear as if extirpated, so far as he is kept in good by the Lord; for when man is

kept in good, he is withheld from evil. Nevertheless no one can be withheld from evil and kept in good unless he is in the good of faith and of charity from the Lord; that is, only so far as he suffers himself to be regenerated by the Lord. For heaven is implanted in man by regeneration, and thereby the hell which is with him is removed, as was said above. From this it may be further evident that bear- 5
ing iniquities, when said of the Lord, means fighting continually for man against the hells, and thus continually removing them; for there is a perpetual removing, not only while man is in the world, but also in the other life to eternity. It is impossible for any man so to remove evils; for of himself man cannot remove the least of evil, still less the hells, and least of all to eternity — but see what has been shown on this subject before, namely, that evils with man are not separated altogether, but are removed so far as he is in this good from the Lord (n. 8393, 9014, 9333–9336, 9444–9454). That the Lord while He was in the world by temptation combats conquered the hells, and thereby arranged all things into order; also that He did this from Divine love, in order to save the human race; and that thus also He made His Human Divine, may be seen in the passages cited above (n. 9528); and also that in temptations, which are spiritual combats against the evils which are from hell, the Lord fights for man (n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969). How the Lord bore the iniquities of the human race, that is, fought with the hells and subjugated them, while He was in the world, and thus acquired to Himself the Divine power of removing these iniquities with all who are in good, and thus became merit and justice, is described in Isaiah (lix. 16–20; lxiii. 1–9), as has been already explained (n. 9715, 9809). When these things are understood, it may be known what 6
is signified by all that is said in the fifty-third chapter of the same prophet concerning the Lord, in which from beginning to end is described the state of His temptations,

and thus the state in which He was while He fought with the hells, for temptations are nothing else than combats with the hells. In this description of that state it is said that He bore our sicknesses, and carried our sorrows, that He was pierced for our transgressions, and bruised for our iniquities; that Jehovah made to fall on Him the iniquity of us all, and that thus He might give the wicked to their sepulchre; that the will of Jehovah shall prosper by His hand; that He shall see of the travail of His soul and be satisfied, and by His wisdom shall justify many, because He hath borne their iniquities, and thus hath carried the sin of many. He is also called there the Arm of Jehovah, by which is signified Divine power (n. 4932, 7205). That by bearing sicknesses, sorrows, and iniquities, and by being pierced and bruised by them, is signified a state of temptations, is plain, for in such a state there are sorrows of mind, distresses, and despairs, which cause anguish. Such things are induced by the hells, for in temptations they assault the very love of him against whom they fight; the love of every one is the inmost of his life. The Lord's love was the love of saving the human race, and this love was the *esse* of His life, for this love was the Divine in Him. In Isaiah also, where the subject is the combats of the Lord, this is described in these words: *He said, Surely they are My people . . . so He became their Saviour. In all their affliction He was afflicted . . . in His love and in His pity He redeemed them; and He bare them, and carried them all*
7 *the days of eternity* (lxiii. 8, 9). That the Lord while He was in the world endured such temptations, is only briefly described in the Gospels, but more fully in the prophets, and especially in the Psalms of David. In the Gospels it is only said that He was led into the wilderness, and was afterward tempted by the devil, and that He was there forty days, and with the wild beasts (Mark i. 12, 13: Matt. iv. 1). But that from His first boyhood even to the end of His life in the world, He was in temptations, that is, in combats

with the hells, He did not reveal, in accordance with these words in Isaiah: *He bore oppression, and was afflicted, yet He opened not His mouth: He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth* (liii. 7). His last temptation was in Gethsemane (Matt. xxvi.: Mark xiv.), and then the passion of the cross; that thereby He fully subdued the hells, He Himself teaches in John: *Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice out of heaven*, saying, *I have both glorified it and will glorify it. . . . Then said Jesus, Now is the judgment of this world: now shall the prince of this world be cast out* (xii. 27, 28, 31). The prince of the world is the devil, thus all hell; glorifying means making the Human Divine. The reason why mention is made only of the temptation after forty days in the wilderness, is, that forty days signify and involve temptations to the full, and thus temptations during many years (n. 8098, 9437); the wilderness signifies hell, and the wild beasts with which He fought there, the diabolical crew. The removal of sins with those who are in good, or who 8
have practised repentance, was represented in the Jewish Church by the he-goat called Asasel, upon the head of which Aaron was to lay his hands, and to confess the iniquities of the sons of Israel, and all their transgressions in all their sins, and then send it into the wilderness, and that thus the he-goat should bear upon him all their iniquities into a land of separation (Lev. xvi. 21, 22). By Aaron is here represented the Lord, by the he-goat is signified faith, by the wilderness and the land of separation, hell, and by bearing thither the iniquities of the sons of Israel is meant removing and casting them into hell. That such things were represented, no one can know except from the internal sense; for every one can see that the iniquities of a whole congregation could not be borne into the wilderness by any he-goat; for what had the he-goat in common with iniqui-

ties? But since all representatives at that time signified such things as are of the Lord, of heaven and the church, so also did these. The internal sense therefore teaches what is involved, namely, that it is the truth of faith by means of which man is regenerated, consequently by means of which sins are removed; and because the faith of truth is from the Lord, it is the Lord Himself Who removes them — according to what was said and shown in the preface to Genesis, chapter xxii. (see also n. 3332, 3876, 3877, 4738); that Aaron represents the Lord, may be seen above (n. 9806, 9809); also that a he-goat of the goats is the truth of faith (n. 4169, 4769). That the wilderness means hell, is because the camp in which were the sons of Israel signified heaven (n. 4236); and therefore the wilderness is called a land of separation, or of excision. Thus by bearing iniquities into that land, that is, into the wilderness, is signified casting evils and falsities into hell, from which they are; and they are cast thither when they are removed so as not to appear, which is effected when a man is withheld from them by being kept in good by the Lord — according
9 to what was said above. The same which was signified by casting sins into the wilderness is signified by casting them forth into the depths of the sea — as in Micah: *He will have compassion upon us; He will subdue our iniquities; and He will cast all their sins into the depths of the sea*
10 (vii. 19) — the depth of the sea standing for hell. From this it is now plain that by Aaron bearing the iniquities of the holy things, is signified the removal of sins from those who are in good by the Lord; and that their removal is effected continually by the Lord, and that this is meant by bearing iniquities. So also in another passage in Moses: *Jehovah said unto Aaron, Thou and thy sons . . . with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. . . . The sons of Israel shall no more come nigh the tent of meeting, to bear sin, in dying. But the Levite shall do the*

service of the tent, and they shall bear their iniquity (Num. xviii. 1, 22, 23). The same is meant by bearing, in Isaiah: *Hearken unto Me . . . O house of Israel . . . which have been carried from the womb. Even to old age I am the same, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver* (xlvi. 3, 4). That bearing iniquity means expiating, and thus 11
removing sins, is evident in Moses: *Moses was angry with Eleazar and with Ithamar* . . . because the he-goat of the sin offering was burnt, *saying, Wherefore have ye not eaten it in the place of holiness, seeing that* . . . Jehovah *hath given it you to bear the iniquities of the congregation, to make atonement for them before Jehovah* (Lev. x. 16, 17). That making atonement or expiation means cleansing from evils, and thus removal from sins, may be seen above (n. 9506); also that Aaron was enjoined to make expiation for the people and to pardon their sins (Lev. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30). That to bear sins, when not said of the priesthood, means to be damned, and thus to die, may be seen from many passages in the Word (Lev. v. 1, 17; vii. 18; xvii. 16; xix. 8; xx. 17, 19, 20; xxii. 9; xxiv. 15: Num. ix. 13; xviii. 22: Ezek. xviii. 19, 20; xxiii. 49).

9938. *Which the sons of Israel shall hallow as to all the gifts of their holy things.* That this signifies acts of worship representative of removal from sins, is evident from the signification of gifts or offerings, which with the Israelitish and Jewish nation were chiefly burnt offerings, sacrifices, and bread offerings, as the interior things of worship, for these were what they represented. The interior things of worship are those which are of love and faith, and hence the forgiving of sins, that is, removals from them, because sins are removed through faith and love from the Lord. For so far as the good of love and of faith enters, or what is the same thing, so far as heaven enters, so far sins are removed, that is, so far hell is removed, as well that

which is within man, as that which is without him. From this it is plain what is meant by the gifts which they hallowed, that is, offered. The gifts were called holy, and presenting or offering them was called hallowing them, because they represented holy things; for they were offered for expiations, and thus for removals from sins, which are effected by faith and love to the Lord from the Lord.

2 They are called gifts and offerings made to Jehovah, although Jehovah, that is, the Lord, does not receive any gifts or offerings, but Himself gives to every one freely. Nevertheless He wills that these things should come from man as from himself, if only he acknowledges that they are not from himself, but from the Lord. For the Lord imparts affection for doing good from love, and affection for speaking truth from faith; but the affection itself flows in from the Lord, while it appears as if it were in the man, and thus from the man; for whatever a man does from affection which is of love, he does from his life, since love is the life of every one. From this it is plain that what are called gifts and offerings made to the Lord by man are in their essence gifts and offerings made to man by the Lord; and that their being called gifts and offerings is according to the appearance. All who are wise in heart recognize this appearance, but not so the simple; and yet the gifts and offerings of the latter are grateful, so far as they are offered out of ignorance in which is innocence. Innocence is the good of love to God and dwells in ignorance, especially with the wise in heart; for they who are wise in heart know and perceive that there is nothing of wisdom in themselves from themselves, but that the all of wisdom is from the Lord, that is, the all of the good of love and the all of the truth of faith, and thus that even with the wise wisdom dwells in ignorance. From this it is plain that the acknowledgment of this fact, and especially the perception of it, is the innocence of wisdom.

3 The gifts which were offered in the Jewish Church, and

which were chiefly burnt offerings, sacrifices, and bread offerings, were also called expiations from sins, because they were offered for the sake of obtaining forgiveness of sins, that is, removal from them. They who were of that church also believed that their sins were thus forgiven, and even that they were entirely taken away; for it is said that after they had offered their gifts, they would be forgiven (see Lev. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30). But they did not know that these offerings represented interior things, and thus such things as are done by man from the love and faith that are from the Lord; and that these are the things which expiate, that is, remove sins, and that after they have been removed they appear as if they were removed or taken away altogether — as has been shown above in this and in the preceding numbers. For that nation was in representative worship, and thus in external worship without internal, by which there was then conjunction of heaven with man — as may be seen from citations above given (n. 9320 at the end, 9380).

9939. *And it shall be upon the forehead of Aaron always.* That this signifies a representative of the love of the Lord to eternity, is evident from the signification of the forehead, as love (see n. 9936); from the representation of Aaron, as the Lord (n. 9806); and from the signification of always, as to eternity. That always means to eternity, is because all things relating to time, when said of the Lord, signify eternal things, and thus the term always; for always, daily, and for ever are predicated of time; therefore also yesterday and to-day, when said with reference to the Lord, likewise signify that which is eternal (n. 2838).

9940. *To be well-pleasing for them in the presence of Jehovah.* That this signifies the Divine of the Lord in them, is evident from the signification of what is well-pleasing, when said with reference to Jehovah, that is, the Lord, as from His Divine, for that which is well-pleasing

to the Lord is the Divine which is from Him with man, spirit, or angel; for it is then in another, in whom it is regarded, and thus it is well-pleasing. The things which are from the Lord are either nearer to, or more remote from Him; and they are said to be of His will, of His good pleasure, of His favor, and of His permission. The things which are of His will are most immediately from Him; those which are of His good pleasure are somewhat more remotely from Him; those which are of His favor still more remotely; and those which are of His permission are most remotely from Him. These are the degrees of the influx and reception of the Divine. But each degree contains innumerable things which are distinct from those that are in another degree; and these innumerable things are arcana of heaven, a few only of which fall within human understanding—as to take only those things which are done by permission, although these are in the last place, still when a man views them from the development [*volutionibus*] of things in nature, and from appearances, and still more when from the fallacies of the senses, on account of the innumerable arcana contained in them, he is confounded. Yet the arcana of permission are comparatively few in respect to the arcana of the higher degrees, which are the things that are done of favor, of good pleasure, and of will.

9941. Verses 39, 40. *And thou shalt weave the tunic in chequer work of fine linen, and thou shalt make a mitre of fine linen, and a girdle thou shalt make with the work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty.* "And thou shalt weave the tunic in chequer work of fine linen" signifies the inmost things of the spiritual kingdom proceeding from the truths of celestial love; "and thou shalt make a mitre of fine linen" signifies the wisdom there; "and a girdle" signifies the bond, and separation from the exter-

nals * of that kingdom; "thou shalt make with the work of the embroiderer" signifies through the knowledges of good and of truth. "And for Aaron's sons" signifies Divine truths proceeding from the Divine good of the Lord in the heavens; "thou shalt make tunics" signifies those things which are of faith there; "and thou shalt make for them girdles" signifies the holding together in connection; "and headtires shalt thou make for them" signifies the intelligence there; "for glory and for beauty" signifies the truth of the spiritual church.

9942. *And thou shalt weave the tunic in chequer work of fine linen.* That this signifies the inmost things of the spiritual kingdom proceeding from the truths of celestial love, is evident from the signification of the garments of Aaron in general, as the spiritual kingdom adjoined to the celestial kingdom (see n. 9814), and since the tunic was the inmost of these garments, therefore by it are signified the inmost things of that kingdom — that Aaron's tunic is the Divine truth in the spiritual kingdom proceeding immediately from the Divine celestial, may be seen above (n. 9826); and from the signification of fine linen, as truth from a celestial origin (n. 9469). Concerning this tunic it is said that it shall be chequered, and by what is chequered is meant the work of a weaver, and by the work of a weaver is signified that which is from the celestial (n. 9915); the same term by which chequering is expressed in the original tongue, means also weaving. That the tunic 2
was woven, or the work of the weaver, is evident from what follows later in the Book of Exodus: *They made coats of fine linen, the work of the weaver, for Aaron and for his sons* (xxxix. 27). That it was chequered, that is, woven of fine linen, was for the reason that there might be represented that which proceeds immediately from the celestial, which is relatively as if continuous; for the things which proceed from the celestial are like those which with man proceed

* Here *extremis*, but *externis* in 9944.

from his voluntary; for all things with man that are of the understanding proceed from his voluntary. Those things which proceed interiorly from the voluntary are, as it were, continuous relatively to those which proceed more exteriorly; wherefore in those things which proceed interiorly from the voluntary there is especially affection for truth, since every affection of love in the understanding flows in from man's voluntary. The case is similar in the heavens, where the celestial kingdom corresponds to the voluntary of man, and the spiritual kingdom to his intellectual (n. 9835); and because the garments of Aaron represented the spiritual kingdom of the Lord adjoined to His celestial kingdom (n. 9814), therefore the tunic represented that which is inmost there, and thus that which proceeds immediately from the celestial kingdom, for the tunic was the inmost garment. From this it is plain why the tunic was woven or chequered, and why it was of fine linen; for by that which is woven is signified that which is from the voluntary, or from the celestial (n. 9915), and by fine linen is signified truth which is from celestial love (n. 9469).

3 The spiritual which is from the celestial is also signified in other parts of the Word by tunics, as by the tunics or coats of skin which Jehovah God is said to have made for the man and his wife after they had eaten of the tree of knowledge (Gen. iii. 20, 21). That by these coats or tunics is signified truth from a celestial origin cannot be known unless these historical statements are unfolded according to the internal sense; therefore it shall be explained. By the man and his wife is there meant the celestial church, by the man himself as a husband this church as to good, and by his wife the church as to truth. This truth and that good were the truth and good of the celestial church. But when this church had lapsed, which was caused by reasonings from outward knowledges concerning truths Divine, that in the internal sense is signified by the persuasion of the serpent, its first state after its downfall is described as in these verses,

and its truth by the coats of skin. It is to be known that 4
by the creation of the heaven and the earth in the first chapter of Genesis, in the internal sense, is meant and described the new creation, or regeneration, of the man of the church at that time, and thus the establishment of a celestial church; and that by the paradise are meant and described the wisdom and intelligence of that church, and by eating of the tree of knowledge its fall in consequence of reasoning from outward knowledges concerning Divine things. That such is the meaning may be seen from what has been shown on this subject in the explanations of those chapters. For all the things contained in the first chapters of Genesis are composed history, in the internal sense of which are Divine things concerning the new creation or regeneration of the man of the celestial church, as above said. This method of writing was customary in most ancient times, not only among those who were of the church, but also among those who were outside the church, as among the Arabians, the Syrians, and the Greeks, as is plain from the books of those times, both sacred and profane. In imitation of these books, because derived from 5
them, the Song of Songs was written by Solomon; for this book is not a sacred book, because it does not contain interiorly heavenly and Divine things in a series, as do the sacred books. The book of Job also is a book of the Ancient Church. Mention is also made of sacred books of the Ancient Church which are now lost, as in Moses (Num. xxi. 14, 15, 27, and following verses). The historical parts of these books were called the Wars of Jehovah, and their prophetical parts were called the Enunciations (n. 2686, 2897). That in the historical parts of these books, which were called the Wars of Jehovah, the style was of this nature, is plain from what has been taken out of them and quoted by Moses. In this way their historical narratives approached a certain prophetic style, so that the subjects might be retained in the memory by little children and also

by the simple. That the books cited above were sacred, is plain from what is quoted in verses 28, 29, and 30 of the same chapter, when compared with what is found in Jeremiah (xlviii. 45, 46), where similar expressions occur. That such a style was most usual at that time, and was almost the only style among those who were outside the church, is clear from the writings in form of fable by writers outside the church, in which were involved moral things,
6 or such as relate to the affections and life. In the historical narratives which are not composed, but true, such as are those in the books of Moses after the first chapters of Genesis, and likewise in the books of Joshua, the Judges, Samuel, and the Kings, coats or tunics also signified spiritual truth and the good of truth proceeding from celestial truth and good. It is to be known that spiritual truth and good are such as the truth and good of angels in the middle or second heaven, but that celestial truth and good are truth and good such as that of angels in the third or inmost heaven, as may be seen from passages already cited (n. 9277). In the books of Moses it is recorded that the father Israel gave to his son Joseph a tunic of many colors, and that on account of it his brethren were indignant, and afterward stripped it off, and dipped it in blood, and thus sent it to their father (Gen. xxxvii. 3, 23, 31–33). These were historical truths, and since in like manner they contained within or in the internal sense holy things of heaven and the church, and thus Divine things, therefore by that tunic of many colors was signified the state of good and truth which Joseph represented, which was a state of spiritual truth and good proceeding from the celestial (see n. 3971, 4286, 4592, 4963, 5249, 5307, 5584, 5869, 5877, 6417, 6526, 9671). For all the sons of Jacob represented such things as are of heaven and the church in their order (n. 3858, 3926, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7996), but in this case they represented the
7 opposite. Since all things which are contained in the books

of the Word, as well the historical as the prophetical, are representative and significative of Divine celestial and spiritual things, therefore the affection for that [spiritual] truth is described by the king's daughter, and the truth itself by her garments, in David: *The king's daughter is among Thy precious ones; at Thy right hand doth stand the queen in the best gold of Ophir. . . . The daughter of Tyre shall bring an offering; the rich of the people shall entreat Thy faces. The king's daughter is all glorious within: her* garment* [*tunic*] *is of the weavings* [*chequerings*] *of gold. She shall be brought unto the king in broidered work* (Ps. xlv. 9, 12–14). That a daughter in general signifies affection for spiritual truth and good, and thus also the church, may be seen above (n. 2362, 3024, 3963, 9055); also that a king, when with reference to the Lord, signifies Divine truth (n. 2015, 2069, 3009, 4581, 4966, 5068, 6148). From this it is plain that all those things which are related in that psalm concerning the king's daughter signify such things as are of the affection for truth and good from the Lord in the church. Its being said that the daughter of Tyre shall bring an offering signifies knowledges of good and truth, as signified by Tyre (n. 1201); and likewise by the rich of the people, for by riches in the spiritual sense nothing else is meant than knowledges of good and truth (n. 1694, 4508). From this it is plain what is signified by the king's daughter being glorious within, and by her garment being of the weavings of gold; for by her garment is meant a tunic, as is plain from the signification of the word in the original tongue, where it signifies the garment next the body. That it means a tunic, is evident in John (xix. 23, 24), where the Lord's tunic is described, which in David (Ps. xxii. 18) is called vesture, a term with the same meaning. So in the Second Book of Samuel (xiii. 18), it is said that the king's daughters were clad in tunics of divers colors — of which

* Here "thy," but "her" in 3081 and 5044.

in what follows. By the weavings of gold in David the same is meant as by the chequering of the tunic of Aaron, the same word being used in the original tongue. What is meant by broidered work, in which she was to be brought
8 to the king, may be seen above (n. 9688). Since by the king's daughter and by her garment or her tunic such things were represented, therefore also the king's daughters were so clad at that time, as is evident in the Second Book of Samuel: *There was upon Tamar a tunic of divers colors: for with such tunics were the king's daughters . . . appar-*
9 *elled* (xiii. 18). Now because spiritual goods and truths were represented by tunics, it may be evident what is signified by Aaron's tunic, also what by the tunics of his sons, which are spoken of in the following verse of the present chapter, where it is said that for Aaron's sons they should make tunics, girdles, and headtires, for glory and for beauty. And because their coats represented those holy things, therefore it was said that the sons of Aaron, Nadab and Abihu, who were burnt by fire from heaven, because they offered incense from a strange fire, were carried in their tunics out of the camp (Lev. x. 1–5); for by a strange fire is signified love from another source than from the celestial, inasmuch as the sacred fire in the Word means celestial or Divine love (n. 6832, 6834, 6849, 7324, 9434). Thus the spiritual goods and truths which are signified by their tunics were defiled, and therefore they were carried in their tunics
10 out of the camp. The same also is signified by tunic in Micah: *My people holds for an enemy by reason of a garment; ye strip the tunic from off them that pass by securely* (ii. 8). In this passage the tunic is expressed in the original tongue by another term, which yet signifies spiritual truth and good; stripping the tunic from off them that pass by securely is depriving of their spiritual truths those who live in simple good; holding any one for an enemy by reason of a garment means doing evil to him on account of the truth which he thinks, when yet no one ought to be

injured on account of what he believes to be true, provided he is in good (n. 1798, 1799, 1834, 1844). From these 11
examples it may now be evident what is signified by a tunic in Matthew: *Jesus said, Swear not at all; neither by the heaven . . . nor by the earth . . . nor by Jerusalem . . . nor by the head. . . . Let your speech be, Yea, yea; Nay, nay: Whatsoever is more than these is of evil. . . . If any man would drag thee to the law, and take away thy coat* [*tunic*], *let him take thy cloak also* (v. 34–37, 40). He who does not know what is the state of angels in the celestial kingdom of the Lord, cannot in any wise know what these words of the Lord involve; for the subject here is the state of good and truth with those who are in the celestial kingdom of the Lord, with whom all truth is impressed on their hearts. For they know all truth from the good of love to the Lord, insomuch that they never reason about it, as is done in the spiritual kingdom; and so when there is a question about truths, they only say, Yea, yea, or Nay, nay; and they do not even name faith. Concerning their state the passages before cited may be seen (n. 9277). From this then it is plain what is signified by the injunction not to swear at all; for by swearing is signified confirming truths (n. 3375, 9166), which is done in the spiritual kingdom through the rational and through knowledges from the Word. By dragging to the law, and desiring to take away the tunic, is meant debating about truths and wishing to persuade that truth is not truth, a tunic standing for truth from the celestial; for the celestial leave to every one his truth without further reasoning. By a coat is signified 12
the truth from the celestial in another passage also in Matthew, where it is said that Jesus sent forth the twelve to preach the kingdom of the heavens, saying, that they should not have any gold, nor silver, nor brass in their girdles; nor scrip for the journey, neither two tunics, nor shoes, nor staves (x. 5, 7, 9, 10). By these words was represented that they who are in goods and truths from the

Lord possess nothing of good and truth from themselves, but that they have all truth and good from the Lord. For by the twelve disciples were represented all who are in goods and truths from the Lord, and in the abstract sense all goods of love and truths of faith from the Lord (n. 3488, 3858, 6397). Goods and truths from self, and not from the Lord, are signified by having gold, silver, and brass in the girdles, and by a scrip; but truths and goods from the Lord are signified by a tunic, a shoe, and a staff —by tunic interior truth or truth from the celestial, by shoe exterior truth or truth in the natural (n. 1748, 6844), and by staff the power of truth (n. 4876, 4936, 6947, 7011, 7026); but by two tunics, two pairs of shoes, and two staves are signified truths and their powers both from the Lord and from self. That they were allowed to have one tunic, one pair of shoes, and one staff, is evident in Mark
13 (vi. 8, 9) and in Luke (ix. 2, 3). When it is known from these examples what is signified by a tunic, it is manifest what is signified by the tunic of the Lord, of which it is thus written in John: *They took the garments, and made four parts, to every soldier a part . . . and the tunic was without seam, woven from the top throughout. They said . . . Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith, They parted My garments among them, and upon My vesture did they cast lots. These things the soldiers did* (xix. 23, 24; also Ps. xxii. 18). Who cannot see, if he thinks from reason at all enlightened, that these proceedings signified Divine things, and that otherwise they would not have been foretold by David? But what they signify cannot be known without the internal sense, and thus without knowledge therefrom what is signified by garments, by casting lots upon them and parting them, by a tunic, and by its being without seam, that is, woven throughout, and by soldiers. From the internal sense it is plain that by garments are signified truths, and by the garments of the Lord Divine

truths; by casting lots and parting them is meant pulling these truths asunder and dispersing them (n. 9093); by the tunic Divine spiritual truth from the Divine celestial, the same as by Aaron's coat, since Aaron represented the Lord; so also by its being without seam and woven from the top throughout, the same is signified as by the chequered or woven work in Aaron's tunic. That the tunic was not rent signified that Divine spiritual truth proceeding immediately from Divine celestial truth could not be dispersed, because this truth is the internal truth of the Word, such as is with angels in heaven. Its being said that the soldiers 14
did this, that is, parted the garments, signifies that it was done by those who should fight for truths, and thus by the Jews themselves, with whom was the Word, and who nevertheless were of such a nature that they dispersed it. For they had the Word, and yet they were not willing to know from it that the Lord was the Messiah and the Son of God, Who was to come, nor anything internal of the Word, but only what was external; which moreover they wrested to their loves, that is, to the loves of self and of the world, and thus to favor the lusts which spring from those loves. These things are signified by the parting of the Lord's garments; for whatever they did to the Lord represented the state of Divine truth and Divine good among them at that time; thus that they treated Divine truths in the same way as they treated Him. That the Lord while He was in the world was the Divine truth itself, may be seen in the citations above (n. 9199, 9315).

9943. *And thou shalt make a mitre of fine linen.* That this signifies the wisdom there, is evident from the signification of a mitre, as intelligence, and when said of the Lord, Who is here represented by Aaron, as wisdom (see n. 9827); and from the signification of fine linen, as truth from a celestial origin (n. 9469). For from that truth is the wisdom which is signified here by the mitre. All wisdom and intelligence are from Divine truth proceeding

from the Divine good of the Lord; other wisdom and intelligence, which is wisdom and intelligence, is not given because there is none from any other source. Intelligence consists in knowing and understanding truths Divine, and afterward in having faith in them; and wisdom consists in willing and loving these truths, and hence in living according to them.

9944. *And a girdle.* That this signifies the bond, and separation from the externals of that kingdom, is evident from the signification of a girdle, as the outward bond which holds together all things of love and faith in their connection and form, so that they look to one end (see n. 9341, 9828, 9837). That it also signifies separation from the externals is because it thus gathers up and holds together the internals, and that which gathers up and holds together internals also separates them from externals. The internals of the spiritual kingdom are signified by the tunic, because this was the inmost garment, and its externals by the robe and the ephod, because they were the outer garments. That by the garments of Aaron was represented the spiritual kingdom of the Lord, may be seen above (n. 9814), by the ephod its external (n. 9824), by the robe its interior (n. 9825), and by the tunic the inmost (n. 9826).

9945. *Thou shalt make with the work of the embroiderer.* That this signifies through the knowledges of good and of truth, is evident from the signification of the work of the embroiderer, as that which is from outward knowledges (see n. 9688). It is said through the knowledges of good and of truth, because by these knowledges [*cognitiones*] are meant interior knowledges [*scientifica*], such as are those of the church concerning faith and love. That these knowledges are here signified by the work of the embroiderer, is because by the girdle of the tunic, which was of the work of the embroiderer, is signified the inmost bond of the spiritual kingdom — of which just above; and

because all things in the spiritual world are held together in connection by means of interior knowledges and the affections therefrom.

9946. *And for Aaron's sons.* That this signifies Divine truths proceeding from the Divine good of the Lord in the heavens, is evident from the representation of the sons of Aaron, as Divine truths proceeding from the Divine good of the Lord (see n. 9807). That these Divine truths in the heavens are signified, is because the Divine of the Lord in the heavens is what is represented by the priesthood of Aaron and his sons; Divine good in the heavens by the priesthood of Aaron, and Divine truth from Divine good there by the priesthood of his sons. It is said in the heavens, because the Lord Himself is above the heavens, for He is the Sun of heaven; and yet His presence is in the heavens, and is as if He Himself were there. He Himself in the heavens, that is, His Divine good and His Divine truth there, may be represented, but not His Divine which is above the heavens, for the reason that the latter cannot fall into human minds, and not even into angelic minds, because it is infinite; but the Divine in the heavens which is from it, is accommodated to reception.

9947. *Thou shalt make tunics.* That this signifies those things which are of faith [there], is evident from the signification of a tunic, when said of Aaron, as the Divine truth inmostly in the spiritual kingdom, and thus that which proceeds immediately from the celestial (see n. 9826, 9942); but when it is said of Aaron's sons, the tunic is that which is of faith, for this is what proceeds from the spiritual which is from the celestial; this proceeding is what is called the faith of truth.

9948. *And thou shalt make for them girdles.* That this signifies the holding together in connection, is evident from the signification of girdles, as external bonds which hold together in connection the truths and goods of faith and love (see n. 9341, 9828, 9837, 9944).

9949. *And headtires shalt thou make for them.* That this signifies intelligence there, is evident from the signification of a mitre, and in general of a covering for the head, as intelligence and wisdom (see n. 9827), and thus of a headtire; for the covering of the head for the sons of Aaron was called a headtire or turban.

9950. *For glory and for beauty.* That this signifies the truth of the spiritual church, is evident from the signification of for glory and for beauty, as for presenting Divine truth in internal and external form such as it is in the spiritual kingdom adjoined to the celestial kingdom (see above, n. 9815); but here it means the truth of the spiritual church which is therefrom; for by Aaron is represented Divine good in the heavens, and by his sons Divine truth therefrom. Divine good there is also as a father, and Divine truth from it as a son; and because this is so, by father in the Word is signified good, and by sons truths. Indeed the truths are born from the good, when the man is being born anew, that is, when he is being regenerated.

9951. Verse 41. *And thou shalt invest with them Aaron thy brother, and his sons with him; and shalt anoint them, and fill their hand, and shalt hallow them, and they shall perform the priest's office unto Me.* "And thou shalt invest with them Aaron thy brother" signifies such a state of Divine good in the spiritual kingdom; "and his sons with him" signifies such a state there in externals proceeding therefrom; "and shalt anoint them" signifies a representative of the Lord as to the good of love; "and fill their hand" signifies a representative of the Lord as to the truth of faith; "and shalt hallow them" signifies thus a representative of the Lord as to the Divine Human; "and they shall perform the priest's office unto Me" signifies a representative of the Lord as to the whole work of salvation from the Divine Human.

9952. *And thou shalt invest with them Aaron thy brother.* That this signifies such a state of the Divine

good in the spiritual kingdom, is evident from the signification of investing, as inducing the state of the thing which is represented by the garments, here the state of Divine truth in the spiritual kingdom; for by Aaron is represented the Lord as to Divine good, and therefore also Divine good which is from the Lord (see n. 9806); and by his garments, the spiritual kingdom of the Lord adjoined to His celestial kingdom (n. 9814). That by investing is signified inducing the state which is represented by the garments that are put on, originates in representatives in the other life. The spirits there and the angels all appear clothed in garments, every one according to the state of truth in which he is, and thus every one according to his intellectual corresponding to the voluntary which is in him. The reason of this is that the intellectual with man invests or clothes his voluntary, and the intellectual is formed of truths and the voluntary of goods, and good is what is clothed (n. 5248). For this reason it is that garments in the Word signify truths (see n. 165, 1073, 4545, 4763, 5954, 6378, 6914, 6918, 9093, 9814); and that this has its origin from representatives in the other life (n. 9212, 9216, 9814).

9953. *And his sons with him.* That this signifies such a state there in externals proceeding therefrom, is evident from the signification of investing, as inducing a state such as is represented by the garments — of which just above (n. 9952); here such a state as is represented by the garments of the sons of Aaron, which is a state of the externals proceeding from Divine truth in the spiritual kingdom; for by sons is signified that which proceeds, so likewise by their garments, according to what was said just above (n. 9950).

9954. *And thou shalt anoint them.* That this signifies a representative of the Lord as to the good of love, is evident from the signification of anointing, as inauguration for the purpose of representing (see n. 9474). That it is for

representing the Lord as to the good of love, or what is the same thing, for representing the good of love which is from the Lord, is because by oil, wherewith the anointing was done, is signified the good of love (n. 886, 4582, 4638, 9780). What is signified by anointing it is of interest to know, inasmuch as the custom has remained from ancient times to this day; for kings are anointed, and anointing is accounted holy at the present time the same as it was formerly. Among the ancients, when all external worship was performed by representatives, that is, by such things as represented the interior things of faith and love from the Lord and to Him, and thus such as are Divine, anointing was instituted for the reason that the oil with which the anointing was done, signified the good of love; for they knew that the good of love was the very essential, from which all things of the church and of worship are living, since it is the *esse* of life. For the Divine flows in with a man through the good of love, and makes his life indeed the heavenly life in which truths are received in good. From this it is plain what anointing represented. Wherefore the things which were anointed were called holy, and were also regarded as holy, and were of use to the church for representing Divine and heavenly things, and in the supreme sense the Lord Himself Who is good itself, and thus for representing the good of love which is from Him, and also the truth of faith so far as it is living from the good of love. So then it was that at that time they anointed stones that were set up for pillars; also weapons of war, such as shields and bucklers; and afterward the altar and all its vessels; likewise the tent of meeting, and all things therein; and moreover those who discharged the priest's office, and their garments; likewise prophets, and lastly kings, who were therefore called the anointed of Jehovah. By common custom also it was the practice to anoint themselves and others in order to
2 testify gladness of mind and goodwill. As to the first,

that they anointed stones erected for pillars, this is evident in the Book of Genesis: *Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it* (xxviii. 18). The reason why they thus anointed stones was that stones signified truths, and truths without good have not the life of heaven within them, that is, not life from the Divine. When therefore stones were anointed with oil, they then represented truths from good, and in the supreme sense Divine truth proceeding from the Divine good of the Lord, and thus the Lord Himself, Who was therefore called the Stone of Israel (n. 6426). That stones signify truths, may be seen above (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, 9476); in like manner pillars (n. 3727, 4580, 9388, 9389); also that anointing pillars means causing truths to be from good, thus to be truths of good, consequently goods (see n. 3728, 4090, 4582). That stones erected for pillars were afterward regarded as holy, is evident from the same chapter of Genesis, where it is said, Jacob *called the name of that place Bethel* . . . and said . . . *If* . . . *I return in peace to my father's house* . . . *this stone, which I have set up for a pillar, shall be God's house* (verses 19–22). Bethel means the house of God, and the house of God is the church, and also heaven, and in the supreme sense the Lord Himself (n. 3720). Second, that they anointed the 3
weapons of war, such as shields and bucklers, is evident in Isaiah: *Rise up, ye princes, anoint the shield* (xxi. 5). And in the Second Book of Samuel: *The buckler of the mighty was defiled, the buckler of Saul not anointed with oil* (i. 21). The reason why weapons of war were anointed was that they signified truths combating against falsities, and truths from good are what prevail against falsities, but not truths without good. Wherefore weapons of war represented truths proceeding from the good which is from the Lord, and thus truths by which the Lord Him-

self fights with man for them against falsities from evil, that is, against the hells. That weapons of war are truths combating against falsities, may be seen above (n. 1788, 2686); for war in the Word signifies spiritual combat (see n. 1664, 2686, 8273, 8295), and enemies signify the hells, and in general, evils and falsities (n. 2851, 8289, 9314).

4 Third, that they anointed the altar and all its vessels, also the tent of meeting and all the things which were therein, is evident in Moses, when Jehovah said unto Moses, Thou shalt anoint the altar and hallow it (Exod. xxix. 36). Again: *Thou shalt make an anointing oil of holiness. . . . And thou shalt anoint therewith the tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the candlestick and all the vessels thereof, and the altar of incense, and the altar of burnt offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt hallow them, that they may be holy of holies: whosoever toucheth them shall make himself holy* (Exod. xxx. 25–29). Again: *Thou shalt take the anointing oil, and anoint the dwelling, and all that is therein, and shalt hallow it, and all the vessels thereof, that they may be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and hallow the altar, that the altar may be holy of holies. And thou shalt anoint the laver and its*

5 *base, and hallow it* (Exod. xl. 9–11). Again: *Moses anointed the dwelling and all that was therein. . . . And he sprinkled of the oil upon the altar . . . and all its vessels, and the laver and its base, to hallow them* (Lev. viii. 10–12: Num. vii. 1). The reason why the altar and the dwelling with all things therein were anointed, was, that they might represent the Divine and holy things of heaven and of the church, consequently the holy things of worship; and they could not represent these things unless they had been inaugurated by means of such a thing as represented the good of love; for the Divine enters in through the good of love, and through that good it is present in heaven

and in the church, and consequently also in worship. Without that good the Divine does not enter, and is not present, but the proprium of man, and with the proprium hell, and when hell is present, evil and falsity are present; for the proprium of man is nothing else. From this it is plain why the anointing was done by means of oil; for oil in the representative sense is the good of love (n. 886, 4582, 4638, 9780); and the altar was the chief representative of the Lord, and thus of worship from the good of love (n. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714); and the dwelling with the ark was the chief representative of heaven where the Lord is (n. 9457, 9481, 9485, 9594, 9596, 9632, 9784). That the proprium of man is nothing but evil and falsity, and thus hell, may be seen above (n. 210, 215, 694, 874–876, 987, 1047, 3812, 5660, 8480, 8941, 8944); also that so far as the proprium of man is removed, so far the Lord can be present (n. 1023, 1044, 4007). Fourth, that they anointed those 6
who were to discharge the priest's office, and their garments, is evident in Moses: *Thou shalt take the anointing oil, and pour it upon the head of Aaron, and anoint him* (Exod. xxix. 7; xxx. 30). Again: *Thou shalt invest Aaron with the holy garments; and thou shalt anoint him, and hallow him, that he may discharge for Me the priest's office. . . . And thou shalt anoint his sons, as thou didst anoint their father . . . and it shall be that their anointing shall be to them for the priesthood of an age throughout their generations* (Exod. xl. 13, 15). Again: *Moses poured of the oil upon Aaron's head, and anointed him, to hallow him. . . . And he took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons' garments with him; and hallowed Aaron, his garments, and his sons, and his sons' garments with him* (Lev. viii. 12, 30). The 7
reason why Aaron was anointed, and why his sons were anointed, and even their garments, was that they might

represent the Lord as to Divine good, and as to Divine truth therefrom — Aaron, the Lord as to Divine good, and his sons, the Lord as to Divine truth therefrom; and in general, that the priest's office might represent the Lord as to the whole work of salvation. The reason why they were anointed in his garments (Exod. xxix. 29) was that Aaron's garments represented the spiritual kingdom of the Lord adjoined to His celestial kingdom. The celestial kingdom is where the good of love to the Lord from the Lord reigns; thus the influx of the Divine into the spiritual kingdom is effected through the good of love. On this account the inauguration into representation was performed by oil, which in the spiritual sense is the good of love. That Aaron represented the Lord as to Divine good, may be seen above (n. 9806); and that his sons represented the Lord as to Divine truth proceeding from Divine good (n. 9807); also that the priest's office in general represented the Lord as to the whole work of salvation (n. 9809); that Aaron's garments represented the spiritual kingdom of the Lord adjoined to His celestial kingdom (n. 9814); that his sons' garments represented the things which proceed therefrom (n. 9946, 9950); and that in the celestial kingdom the good of love to the Lord reigns
8 (citations in n. 9277). Since the inauguration into representation was effected by anointing, and by Aaron and his sons were represented the Lord and what is from Him, therefore to Aaron and his sons were given the holy things of the sons of Israel which were given to Jehovah as gifts, and called upliftings; and therefore it is said that they are an anointing, and likewise stand for the anointing, that is, that they are a representation or stand for a representation of the Lord, and that they are from Him — as is evident from these words in Moses: *The wave breast and the shoulder of uplifting have I taken from among the sons of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron and unto his sons. . . . This*

is the anointing of Aaron, and the anointing of his sons, out of the offerings of Jehovah made by fire . . . which Jehovah commanded to be given unto them in the day that He anointed them from among the sons of Israel (Lev. vii. 34–36). And again: *Jehovah spake unto Aaron, Behold, I have given thee the charge of Mine upliftings, even all the hallowed things of the sons of Israel, unto thee have I given them by reason of the anointing, and to thy sons, as a statute forever. . . . Every offering of theirs, even every bread offering of theirs, and every offering for sin and for guilt . . . wave offering of the sons of Israel. . . . All the fat of the pure oil, and all the fat of the new wine, and of the corn, the firstfruits of them which they shall give unto Jehovah, to thee have I given them. . . . Also everything devoted in Israel. . . . Every thing that openeth the womb. . . . Thus every uplifting of the holy things. . . . Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the sons of Israel* (Num. xviii. 8–20). From these words it is plain that anointing is representation, since by anointing they were inaugurated for representing, and that by it was signified that all inauguration into the holy of heaven and of the church is through the good of love which is from the Lord, and that the good of love is the Lord with them. Because it is so, it is said that Jehovah is his portion and inheritance. Fifth, that 9
they anointed also the prophets, is evident from the First Book of the Kings: *Jehovah said unto Elijah . . . Hazael thou shalt anoint to be king over the Syrians: and Jehu . . . shalt thou anoint to be king over Israel: and Elisha . . . shalt thou anoint to be prophet in thy room* (xix. 15, 16). And in Isaiah: *The Spirit of the Lord Jehovih is upon Me; therefore Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken in heart, to proclaim liberty to the captives* (lxi. 1). The reason why the prophets were anointed was that the

prophets represented the Lord as to the doctrine of Divine truth, and consequently as to the Word, for this is the doctrine of Divine truth. That the prophets represented the Word, may be seen above (n. 3652, 7269), and particularly Elijah and Elisha (n. 2762, 5247, 9372). And that it is the Lord as to the Divine Human Who is represented, and Who is therefore meant by him whom Jehovah hath anointed, the Lord Himself teaches in Luke (iv. 18–21).

10 Sixth, that they afterward anointed the kings, who were then called the Anointed of Jehovah, is evident from many passages in the Word (see 1 Sam. x. 1; xv. 1; xvi. 3, 6, 12; xxiv. 6; xxvi. 9, 11, 16: 2 Sam. i. 16; ii. 4, 7; v. 3; xix. 21: 1 Kings i. 34, 35; xix. 15, 16: 2 Kings ix. 3; xi. 12; xxiii. 30: Lam. iv. 20: Hab. iii. 13: Ps. ii. 2, 6; xx. 6; xxviii. 8; xlv. 7; lxxxiv. 9; lxxxix. 20, 38, 51; cxxxii. 17; and elsewhere). The reason why they anointed kings was that they might represent the Lord as to judgment from the Divine truth; wherefore in the Word by kings are signified truths Divine (n. 1672, 2015, 2069, 3009,

11 3670, 4575, 4581, 4966, 5044, 5068, 6148). The reason why kings were called the anointed of Jehovah, and it was therefore sacrilegious to inflict injury upon them, was, that by the anointed of Jehovah is meant the Lord as to the Divine Human; although according to the sense of the letter the term is applied to a king who was anointed with oil. For the Lord when He was in the world was Divine truth itself as to the Human, and was Divine good itself as to the very *Esse* of His life, which *esse* with man is called the soul from the father; for He was conceived of Jehovah, and Jehovah in the Word is the Divine good of the Divine love, which is the *Esse* of the life of all. For this reason it is that the Lord alone was the Anointed of Jehovah in very essence and in very actuality, since the Divine good was within Him, and the Divine truth proceeding from that good was in His Human while He was in the world—see the passages cited above (n. 9194, 9315). The kings of

the earth, however, were not the Anointed of Jehovah, but they represented the Lord Who alone is the Anointed of Jehovah; and for this reason it was sacrilegious to injure the kings of the earth because of the anointing. But the anointing of the kings of the earth was done with oil, while the anointing of the Lord as to the Divine Human was effected by the Divine good itself of the Divine love, which the oil represented. For this reason it is that He was called the Messiah and the Christ, Messiah in the Hebrew tongue signifying Anointed, in like manner as Christ in the Greek tongue (John i. 41; iv. 25). From this it may be evident 12
that where mention is made in the Word of the Anointed of Jehovah, the Lord is meant—as in Isaiah: *The Spirit of the Lord Jehovih is upon Me, therefore Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken in heart, to proclaim liberty to the captives* (lxi. 1). That the Lord as to the Divine Human is the one whom Jehovah anointed, is evident in Luke, where the Lord declares this plainly in these words: *There was delivered unto Jesus the book of the prophet Isaiah. And He opened the book, and found the place where it was written, The Spirit of the Lord is upon Me; wherefore He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken in heart, to preach deliverance to the captives, and* [*the recovery of*] *sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and gave it to the attendant, and sat down. And the eyes of all in the synagogue were fastened on Him. And He began to say unto them, To-day is this Scripture fulfilled in your ears* (iv. 17–21). And in Daniel: *Know therefore* 13
and perceive, that from the going forth of the word to restore and to build Jerusalem unto the Messiah, the Leader, shall be seven weeks (ix. 25)—where building Jerusalem means establishing the church, for Jerusalem is the church (n. 3654); Messiah the Leader, or the Anointed, is the

Lord as to the Divine Human. Again: *Seventy weeks are decreed . . . to seal up the vision and the prophet, and to anoint the Holy of holies* (ix. 24)—where sealing up the vision and the prophet means concluding the things which were said in the Word concerning the Lord, and fulfilling them; anointing the Holy of holies means the Divine Human of the Lord, in which was the Divine good of the
14 Divine love, that is, Jehovah. By the Anointed of Jehovah is also meant the Lord in the following passages—*The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His Anointed. . . . I have anointed My king upon Zion, the mountain of My holiness* (Ps. ii. 2, 6). The kings of the earth here are falsities, and the rulers evils which are from the hells, and against which the Lord when He was in the world, fought, and which He conquered and subdued; the Anointed of Jehovah is the Lord as to the Divine Human, for from that He fought; Zion the mountain of holiness, upon which He is said to be anointed to be king, is the celestial kingdom, which is in the good of love; and this kingdom is the inmost of heaven and the inmost of the church.
15 Again: *I have found David My servant, with the oil of holiness have I anointed him* (Ps. lxxxix. 20)—where by David is understood the Lord—as also in other passages (see n. 1888); the oil of holiness with which Jehovah anointed Him, is the Divine good of the Divine love (see n. 886, 4582, 4638). That it is the Lord Who is there understood by David, is plain from what precedes and from what follows in that Psalm, for it is said: *Thou spakest in vision concerning Thy Holy One . . . I will set His hand in the sea, and His right hand in the rivers. He shall cry unto Me, [Thou art] My Father . . . I also will make Him the firstborn, high above the kings of the earth . . . His seed also I will make to endure for ever, and His throne as the days of the heavens* (ver. 19, 25–27, 29)
16 —besides many other passages. Again, in like manner:

In Zion *will I make a horn to bud unto David: I will prepare a lamp for Mine Anointed. His enemies will I clothe with shame; but upon Himself shall His crown flourish* (Ps. cxxxii. 17, 18). That the Lord here also is meant by David, is plain from what precedes in this Psalm, where it is said, *Lo, we heard of Him in Ephrathah, we found Him in the fields of the wood. We will go into His tabernacles: we will worship at the footstool of His feet. . . . Thy priests shall be clothed with justice; and Thy saints shall shout for joy. For Thy servant David's sake turn not away the face of Thine Anointed* (verses 6, 7, 9, 10). From these passages it may be evident that the Lord as to His Divine Human is meant by David, the Anointed of Jehovah. And in Jeremiah: *They chased us upon the* 17
mountains; they laid wait for us in the wilderness. The breath of our nostrils, the Anointed of Jehovah, was taken in their pits, of whom we had said, In His shadow we shall live among the nations (Lam. iv. 19, 20) — where also by the Anointed of Jehovah is understood the Lord, for the subject there is the assault on Divine truth by falsities and evils, which is signified by being chased upon the mountains and by being laid wait for in the wilderness; the breath of the nostrils is the heavenly life itself, which is from the Lord (n. 9818). From all this it may now be known 18
why it was so sacrilegious to do injury to the anointed of Jehovah, which is also plain from the Word — as in the First Book of Samuel: David said, *Jehovah forbid that I should do this thing unto my lord, the anointed of Jehovah, to stretch forth my hand against him, seeing he is the anointed of Jehovah* (xxiv. 6, 10). And in another place: *David said to Abishai, Destroy him not; for who shall put forth his hand against the anointed of Jehovah, and be guiltless?* (xxvi. 9.) And in the Second Book of Samuel: David said unto him that told that he had slain Saul, *Thy blood be upon thy head; for thou hast said, I have slain the anointed of Jehovah* (i. 16). And in another place: Abi-

shai said, *Shall not Shimei be put to death for this, because he cursed the anointed of Jehovah?* (xix. 21.) That Shimei was slain on this account by the order of Solomon, may be seen in the First Book of the Kings (ii. 36 to the end).
19 Seventh, that it had become customary to anoint themselves and others in order to testify gladness of mind and goodwill, is evident from the following passages—in Daniel: *I Daniel was mourning three weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither with anointing was I anointed, till three weeks of days were fulfilled* (x. 2, 3). In Matthew: *Thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father in secret* (vi. 17, 18). To fast means to be in mourning. In Amos: *They who drink out of bowls of wine, and anoint themselves from the first-fruits of the oils; but they are not grieved for the breach of Joseph* (vi. 6). In Ezekiel: *I washed thee with waters; yea, I washed away thy bloods, and I anointed thee with oil* (xvi. 9)—speaking of Jerusalem, by which is signified the church. In Micah: *Thou shalt tread the olive, but shalt not anoint thee with oil* (vi. 15). In Moses: *Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall be*
20 *shaken off* (Deut. xxviii. 40). In Isaiah: *To give unto them a mitre for ashes, the oil of joy for mourning* (lxi. 3). In David: *Thy God hath anointed thee with the oil of gladness above thy fellows* (Ps. xlv. 7). Again: *Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil* (Ps. xxiii. 5). Again: *My horn shalt Thou exalt like the horn of the unicorn: I shall grow old with fresh oil* (Ps. xcii. 10). Again: *Wine maketh glad the heart of man, to make his face to shine with oil* (Ps. civ. 15). In Mark: The disciples going out *anointed with oil many that were sick, and healed them* (vi. 12, 13). And in Luke: Jesus said unto Simon, *I entered into thine house. . . . My head with oil thou didst not anoint: but*

this woman hath anointed My feet with ointment (vii. 44, 46). From these examples it is plain that it was customary to anoint themselves and others with oil; not with the oil of holiness with which the priests, the kings, the altar, and the tabernacle were anointed, but with common oil, for the reason that this oil signified the gladness and satisfaction which are of the love of good; but the oil of holiness signified the Divine good, of which it is said: *Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the quality thereof . . . it shall be holy unto you. Whosoever shall prepare any like it, or whosoever shall put any of it upon a stranger, he shall be cut off from his people* (Exod. xxx. 32, 33, 38).

9955. *And thou shalt fill their hand.* That this signifies a representative of the Lord as to the truth of faith, is evident from the signification of filling the hand of Aaron and of his sons, as inaugurating into the representation of the Lord as to Divine truth which is of faith; for by the hand is signified the power which is of truth from good, and therefore hand is predicated of truth (see n. 3091, 3387, 4931–4937, 7518, 8281, 9025). For this reason it is that just as anointing represented the Lord as to Divine good, so the filling of the hands represented the Lord as to Divine truth; for all things in the universe have reference to good and to truth, and to both, in order that they may be anything; and therefore in the Word where good is treated of, truth also is treated of — see the passages cited above (n. 9263, 9314). In what manner the hands were filled, is described in the following chapter; wherefore, by the Divine mercy of the Lord, the meaning of it shall be told there.

9956. *And shalt hallow them.* That this signifies thus a representative of the Lord as to the Divine Human, is evident from the signification of hallowing, as representing the Holy Itself, which is the Lord as to the Divine Human, for it is this alone which is holy, and from which is all the

holy in the heavens and on earth. Every one may know that the oil did not make holy, but that it induced a representative of holiness. The case is this: the Lord Himself is above the heavens, for He is the Sun of the angelic heaven; the Divine which proceeds from Him thence in the heavens is what is called the holy. The Divine of the Lord above the heavens could not be represented, because it is infinite, but only the Divine of the Lord in the heavens, for this is accommodated to the reception of the angels there, who are finite. This Divine is in their perception the Divine Human of the Lord, which alone is holy, and which was represented. From this it is plain what is signified by being hallowed, and why it was said after the anointing, as in Moses, *Thou shalt anoint the altar, and shalt hallow it* (Exod. xxix. 36); *thou shalt anoint the tent of meeting, and all* the things which are therein, *and thou shalt hallow them* (Exod. xxx. 26–29); *thou shalt anoint Aaron and hallow him* (Exod. xl. 13); Moses anointed Aaron and his garments, his sons and their garments, and hallowed them (Lev. viii. 13, 30); besides other passages. That the Lord alone is holy, and that all the holy is from Him, and that all hallowing represented Him, may be seen above (n. 9229, 9680); also that the Lord in the heavens is the sanctuary, and therefore also heaven (n. 9479); and that the Holy Spirit is the Divine proceeding from the Lord (n. 9818, 9820).

9957. *And they shall perform the priest's office unto Me.* That this signifies a representative of the Lord as to the whole work of salvation from the Divine Human, is evident from the signification of the priest's office, as a representative of the Lord as to the whole work of salvation (see n. 9809). This is said after the hallowing by anointing, because the work of salvation is from the Divine Human of the Lord, according to what was shown just above (n. 9956).

9958. Verses 42, 43. *And thou shalt make them linen*

breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach. And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy; that they bear not iniquity, and die: it shall be a statute of an age unto him and unto his seed after him. "And thou shalt make them linen breeches" signifies the external of marriage love; "to cover the flesh of their nakedness" signifies lest the interiors of the love, which are filthy and infernal, should appear; "from the loins even unto the thighs they shall reach" signifies their extension, that is, of the exteriors of marriage love. "And they shall be upon Aaron, and upon his sons" signifies protection from the hells; "when they go in unto the tent of meeting" signifies in the worship which is representative of all things of heaven and of the church; "or when they come near unto the altar to minister in the holy" signifies in the worship which is representative of the Lord Himself; "that they bear not iniquity, and die" signifies the annihilation of the whole of worship; "it shall be a statute of an age unto him and unto his seed after him" signifies the laws of order in the representative church.

9959. *And thou shalt make them linen breeches.* That this signifies the external of marriage love, is evident from the signification of breeches, as the external of marriage love — of which in what follows; and from the signification of linen, as external truth, or natural truth — of which also in what follows. The reason why breeches signify the external of marriage love, is, that garments or coverings derive their signification from that part of the body which they cover (see n. 9827), and that the loins with the genitals, which are clothed or covered by the breeches, signify marriage love. That the loins have this signification, may be seen above (n. 3021, 4280, 4575); as also the genitals (n. 4462, 5050–5062). What true marriage love is, shall be shown in the number next following. The breeches 2

were made of linen, because linen signifies external or natural truth (n. 7601), and the external itself is truth. The reason why the external is truth is that internal things terminate in external, and rest upon them as upon their supports, and their supports are truths. They are like the foundations on which a house is built; wherefore the foundations of a house signify truths of faith from good (see n. 9643). Moreover truths are what protect goods from evils and falsities, and resist them; and all the power which good has is by means of truths (n. 9643). From this also it is that in the ultimate of heaven are those who are in truths of faith from good; and therefore also the ultimate or outermost with man, which is his outer skin, corresponds to those in the heavens who are in truths of faith (n. 5552–5559, 8980), but not to those who are in faith separate from good, for these are not in heaven. From this it may now be plain why the breeches were of linen. But when Aaron was clothed in garments which were for glory and beauty, which have been described in this chapter, his breeches were of linen interwoven with fine linen — as is plain from what follows, where it is said: *They made the tunics of fine linen, the work of the weaver. . . . And the mitre of fine linen, and the goodly headtires of fine linen, and the linen breeches of fine twined linen* (Exod. xxxix. 27, 28). But Aaron's breeches when he was clothed in the garments of holiness were of linen, as is evident from what is said in Leviticus, that when Aaron shall come into the holy within the veil, *he shall put on the linen tunic of holiness, and the linen breeches shall be upon his flesh, and he shall gird himself with the linen girdle, and he shall put on the linen mitre: these are the holy garments; he shall also bathe his flesh with water, when he puts them on;* and that he shall then first offer burnt offerings and sacrifices, by which he shall purge the holy from uncleannesses (Lev.
3 xvi.). The reason why Aaron then went clothed with linen garments, which were also called garments of holiness, was,

that he then discharged the office of purging from uncleannesses the tent and also the people and himself; and all expiation or purging, which was effected by washings, burnt offerings, and sacrifices, represented purification of the heart from evils and falsities, thus regeneration; and purification from evils and falsities, or regeneration, is effected by means of the truths of faith. Therefore there were linen garments at that time upon Aaron, for by the linen garments were signified the truths of faith, as was said above. That all purification from evils and falsities is effected by means of the truths of faith, may be seen above (n. 2799, 5954, 7044, 7918, 9089), and thus that regeneration is so effected (n. 1555, 2046, 2063, 2979, 3332, 3665, 3690, 3786, 3876, 3877, 4096, 4097, 5893, 6247, 8635, 8638–8640, 8772, 9088, 9089, 9103). For the same reason 4
also the priest put on linen clothing, and linen breeches, when he took the ashes away from the altar (Lev. vi. 10, 11); and likewise the priests, the Levites of the sons of Zadok, were to do the same when they were to enter into the sanctuary, as thus written in Ezekiel: *The priests the Levites, the sons of Zadok . . . shall enter into My sanctuary, and they shall come near to My table, to minister unto Me. . . . When they shall enter in at the gates of the inner court, they shall put on linen garments; and no wool shall come upon them, when they shall enter in at the gates of the inner court and within. There shall be linen tires upon their heads, and linen breeches shall be upon their loins; they shall not gird themselves with sweat* (xliv. 15–18). The new temple is here described, by which is signified the new church; by the priests the Levites are signified those who are in truths from good; by the linen garments, truths of faith by means of which is purification and regeneration; not to be girded with sweat signifies that the holy things of worship were not to be commixed with the proprium of man, for sweat means man's proprium, and man's proprium is nothing but evil and falsity

(n. 210, 215, 694, 874–876, 987, 1047, 3812, 8480, 8941).
5 That the breeches which Aaron wore when he was clothed in garments for glory and beauty were of linen interwoven with fine linen — as is plain from the passage above cited (Exod. xxxix. 27, 28) — was because Aaron in them represented the Lord as to Divine good in the heavens, Aaron himself the Lord as to the Divine celestial there, and his garments the Lord as to the Divine spiritual there proceeding from the Divine celestial (n. 9814); and because fine linen stands for the Divine spiritual proceeding from the Divine celestial (n. 5319, 9469).

9960. *To cover the flesh of their nakedness.* That this signifies lest the interiors of the love, which are filthy and infernal, should appear, is evident from the signification of covering, as causing not to appear; and from the signification of the genitals and the loins, which are here meant by the flesh of nakedness, as the interiors of marriage love; for when by breeches are signified the externals of that love (see n. 9959), by the flesh which they cover are signified its internals. That the loins signify marriage love may be seen above (n. 3021, 4280, 4575); as also the genitals (n. 4462, 5050–5062); and flesh the good of love (n. 3813, 7850, 9127). And since most expressions in the Word have also an opposite sense, so likewise have the loins, the genitals, and the flesh, in which sense they signify evil, filthy, and infernal things of that love (see n. 3813, 5059). That in the present case they signify evil, filthy, and infernal things, is plain from this, that it is said, to cover the flesh of their nakedness. The flesh of nakedness here means what is opposite to the good of marriage love, which is the enjoyment of adultery, and thus what is
2 infernal — of which in what follows. With respect to nakedness, it derives its signification from the parts of the body which appear naked, just as garments derive their signification from the parts of the body which they clothe (n. 9827). Wherefore nakedness has one signification

when it has reference to the head, which is baldness, another when it has reference to the whole body, and another when it has reference to the loins and genitals. When nakedness has reference to the head, which is baldness, it signifies deprivation of intelligence of truth and of wisdom of good; when it has reference to the whole body, it signifies deprivation of the truths of faith; but when it has reference to the loins and the genitals, it signifies the deprivation of the good of love. In regard to the first — 3 when nakedness has reference to the head, which is baldness — that it signifies deprivation of intelligence of truth and of wisdom of good, is evident in Isaiah: *In that day, shall the Lord shave* through the king of Asshur *the head and the hair of the feet, and shall consume the beard* (vii. 20). Shaving the head here means depriving of the internal truths of the church; shaving the hair of the feet and consuming the beard means depriving of its external truths; through the king of Asshur means through reasonings from falsities. It is plain to every one that not the head, nor the hair of the feet, nor the beard was to be shaved by the king of Asshur, and yet that these expressions are significative. That the head means the interior things of wisdom and intelligence, may be seen above (n. 6292, 6436, 9166, 9656); also that the king of Asshur stands for reasoning (n. 119, 1186), hair for the external truth of the church (n. 3301, 5247, 5569–5573), the feet also for external or natural things (n. 2162, 3147, 3986, 4280, 4938–4952). That the beard means knowledges by the senses, which are outmost truths, is evident from those passages in the Word where the beard is mentioned. In the same prophet: *On all the heads is bald-* 4 *ness, every beard is cut off* (Isa. xv. 2) — where the meaning is the same. In Jeremiah: *Baldness shall come upon Gaza . . . how long wilt thou cut thyself?* (xlvii. 5.) And in Ezekiel: *Shame shall be upon all faces, and baldness upon all heads. They shall cast their silver in the streets,*

and their gold shall be for an abomination (vii. 18, 19). Baldness upon all heads stands for deprivation of intelligence of truth and of wisdom of good; and because this is signified, it is also said, they shall cast their silver in the streets, and their gold shall be for an abomination; for silver is the truth of intelligence, and gold the good of wisdom (n. 1551, 5658, 6914, 6917, 8932). It is plain that baldness upon all heads is not meant, and that they were not to cast silver in the streets, and that gold was not
5 to be for an abomination. In Moses: *Moses said unto Aaron, and unto Eleazer and unto Ithamar, his sons, Shave not your heads, neither rip open your garments; that ye die not, and that He be not wroth with the whole congregation* (Lev. x. 6). And in Ezekiel: *The priests the Levites shall not shave the head, nor suffer their hair to grow long* (xliv. 20). Since Aaron and his sons represented the Lord as to Divine good and as to Divine truth (n. 9806, 9807), and since by a shaven head and by ripped garments was signified the deprivation of these, therefore it was forbidden to shave the head and to rip open their garments, "that ye die not, and that He be not wroth with the whole congregation," by which is signified that thus the representative of the Lord as to Divine good and as to Divine truth would perish, and thus the repre-
6 sentative of the church. Because mourning represented spiritual mourning, which is mourning on account of deprivation of the truth and good of the church, therefore in mourning they made bald their heads — as in Jeremiah: *Men shall not lament for them, nor shall they make themselves bald for them* (xvi. 6). In Amos: *I will turn your feasts into mourning . . . and I will bring baldness upon every head; and I will make it as the mourning for an only son* (viii. 10). And in Micah: *Make thee bald, and poll thee for the sons of thy delights; enlarge thy baldness as the eagle; for they are gone from thee* (i. 16). The sons of delights stand for Divine truths and their going into cap-

tivity for deprivation — that sons are truths, may be seen above (n. 9807). Second — when nakedness has reference 7
to the whole body, that it signifies the deprivation of the truths of faith, is evident in John: *To the angel of the church of the Laodiceans write . . . Because thou sayest, I am rich . . . and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of Me gold refined by fire , . . and white garments, that thou mayest be clothed, and that the shame of thy nakedness be not made manifest* (Apoc. iii. 14, 17, 18). The angel of the church is the truth Divine therein; saying that it is rich means that it is in the knowledges of truth and good; wretched, poor, blind, and naked mean that still it is without truths implanted in the life, and thus without good; buying gold refined by fire is procuring for themselves good; white garments are genuine truths of faith from good; from this it is plain what is meant by that the shame of thy nakedness be not made manifest. Again: *Behold, I come as a* 8
thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame (Apoc. xvi. 15) — where the meaning is the same. Again: *They shall hate the harlot, and shall make her desolate and naked* (Apoc. xvii. 16). The harlot stands for those who falsify truths Divine; making her naked plainly stands for depriving them of those truths, for it is said desolate and naked, and by devastating or making desolate is meant depriving of truths. By nakedness is also signified igno- 9
rance of truth, and by being clothed, information — as in Isaiah: *When thou shalt see the naked, and shalt cover him . . . thy light shall break forth as the dawn* (lviii. 7, 8). And in Matthew: *The King shall say unto them on His right hand . . . I was naked, and ye clothed Me . . . and unto them on the left hand . . . I was naked, and ye clothed Me not* (xxv. 34, 36, 41, 43). Here naked stands for those who are not in truths, and yet desire

truths, also those who acknowledge that there is in them
10 nothing of good and of truth (n. 4956, 4958). Third — that nakedness when it has reference to the loins and genitals, signifies deprivation of the good of love, is evident in Isaiah: *O virgin daughter of Babylon . . . take the millstone, and grind meal; uncover thy hair, make bare thy feet, uncover the thigh, pass through the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen* (xlvii. 1–3). The daughter of Babylon is the church, or a semblance of the church, where there is what is holy in externals, but what is profane in internals. That which is profane in internals is this, that they regard themselves and the world as their end, and thus dominion and abundance of wealth, and holy things as means conducive to this end. Taking a millstone and grinding meal is preparing doctrine from such things as will serve for means to promote the end (n. 7780); uncovering the hair, making bare the feet, and uncovering the thigh means prostituting holy things, both external and internal, without shame and fear; thus uncovering the nakedness is causing to appear
11 the filthy and infernal things which are their ends. In Jeremiah: *Jerusalem hath sinned a sin . . . all that honored her despise her, because they see her nakedness. . . . Her filthiness was in her skirts* (Lam. i. 8, 9). Jerusalem stands for the church, here for the church which is in falsities from evil, seeing the nakedness for filthy and infernal loves, filthiness in the skirts for such things in outermosts — that the skirts are the outermosts may be seen above (n. 9917). In Nahum: *I will uncover thy skirts upon thy face; and I will shew the nations thy nakedness, and the kingdoms thy shame* (iii. 5). Uncovering the skirts stands for taking away externals so that the interiors appear; the nakedness which shall be shown to the nations, and the shame which shall be shown to the kingdoms, are infernal loves, which are the loves of self
12 and of the world, which defile the interiors. In Ezekiel:

Thou attainedst to ornaments of ornaments; thy breasts were formed, and thy hair was grown; thou wast naked and bare. . . . In all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast trampled upon in thy blood. . . . Thy nakedness was uncovered through thy whoredoms with thy lovers (xvi. 7, 22, 36). Again: *I will deliver thee into the hand of them whom thou hatest . . . that they may deal with thee in hatred . . . and they shall leave thee naked and bare; and the nakedness of thy whoredoms shall be uncovered* (xxiii. 28, 29). In Hosea: 13
Plead with your mother . . . that she put away her whoredoms from her faces, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a land of drought, and slay her with thirst. . . . I will return, and take away My corn . . . My new wine . . . My wool and My flax, which should have covered her nakedness. And I will uncover her lewdness in the eyes of her lovers (ii. 2, 3, 9, 10). In both these passages the subject is Jerusalem, which is also called mother, and by which is signified the church; the perverseness of the church is described by whoredoms, adulteries, and by the uncovering of her nakedness, by which nothing else is meant than filthy and infernal loves, such as are the loves of self and of the world when they are ends, from which all evils and their falsities take their rise. Therefore falsifications of truth and adulterations of good are described in the Word by whoredoms and adulteries, and are also called whoredoms and adulteries (n. 8904). From this it is plain what is meant by nakedness and by the uncovering of nakedness. Since the subject is the truths of the church falsified, and the goods thereof adulterated, therefore it is said, I will make her as a wilderness, and set her like a dry land, and slay her with thirst. A wilderness is what is without goods, a dry land what is without truths,

14 and thirst the deprivation of all things of faith. It is also said that He would take away His corn, His new wine, His wool and His flax, with which He had covered her nakedness, because by corn is signified the interior good of the spiritual church, by new wine the interior truth thereof, by wool its exterior good, and by flax its exterior truth. That flax, wool, new wine, and corn are not meant, every one may see who reads these things from a reason at all enlightened, and who believes that in the Word there is no expression without some meaning, and that there is nothing throughout it but what is holy, because it is
15 Divine. In Jeremiah: *O daughter of Edom . . . the cup shall pass through unto thee also; thou shalt be drunken, and shalt become naked* (Lam. iv. 21). In Habakkuk: *Woe unto him that causeth his neighbor to drink . . . to make him drunken, and to look on their nakednesses! Thou shalt be filled with shame for glory; drink thou also and let thy foreskin be uncovered* (ii. 15, 16). And in Ezekiel: *In thee they have shed blood. . . . In thee hath he uncovered his father's nakedness* (xxii. 9, 10). What the above words signify no one can know unless he knows what is meant by a cup, what by drinking, what by being drunken, what by being made naked, what by looking on nakednesses and uncovering them, and what by the foreskin. That all these expressions are to be spiritually understood, is plain; spiritually, drinking is being instructed in truths, and in the opposite sense in falsities, and thus imbibing them (n. 3069, 3168, 3772, 8562, 9412); from which it is evident what is meant by a cup from which drink is taken (n. 5120); being drunken means becoming insane from falsities, and being made naked means being altogether deprived of truths; uncovering nakednesses means revealing the evils of the loves of self and of the world, which are infernal; uncovering a father's nakednesses means revealing those evils which are from inheritance and from the will; un-

covering the foreskin means defiling celestial goods by those loves; that the foreskin is such defilement may be seen above (n. 2056, 3412, 4462, 7045); therefore circumcision means purification from these loves (n. 2036, 2632). From this it may be evident what is signified by 16
the drunkenness and the consequent uncovering of the nakedness of Noah, as in Genesis: *Noah drank of the wine, and was drunken; and he was uncovered in the midst of his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness* (Gen. ix. 21–23). In this passage is described the man of the Ancient Church, who is Noah; the wine which he drank, and with which he was made drunken, is the falsity with which that church in the beginning was imbued; his lying in consequence uncovered in the midst of his tent signifies evils resulting from a deficiency of truth in worship; the garment with which Shem and Japheth covered his nakedness, is the truth of faith, by which those evils were covered and amended; the implanting of the truth and good of faith in the intellectual part is described by their laying the garment upon the shoulder, going backward, and turning the face backward, for this is altogether so with the truths and goods of faith with the man of the spiritual church; Shem and Japheth signify those of the spiritual church who have received the truths of faith in good, which is charity; but Canaan signifies those who have not received the truths of faith in good, that is, in charity. That Noah represents the man of the Ancient 17
Church in the beginning, and that they were of such a character, may be seen above (n. 736, 773, 788, 1126); and that Shem represents the man of the internal spiritual church, and Japheth the man of the external spiritual church

(n. 1102, 1127, 1140, 1141, 1150); also that Canaan represented those who are in faith separated from charity, or, what is the same thing, in an external worship separated from internal, and thus in particular the Jewish nation (see n. 1093, 1140, 1141, 1167). That truth and good of faith are implanted in the intellectual part with the men of the spiritual church, may also be seen above (n. 9596); moreover that the wine with which Noah was made drunken, signifies falsity (n. 6377); the tent in which he lay uncovered, the holiness of worship (n. 2145, 2152, 3312, 4128, 4391); the garment with which they covered their father's nakedness, the truth of faith (n. 5954, 9212, 9216). The nakedness itself signifies his evil voluntary, which is covered by the truths of faith, and while it is being covered the truths look backward. That these arcana are involved in the above historic particulars, is plain from the internal sense. And that these arcana are arcana of the church, may be seen from this, that Shem and Japheth were blessed, and with them all their posterity, merely because they covered their father's nakedness, and that Canaan with all his posterity was cursed, merely because the father of the race told it to his
18 brethren. Inasmuch as the interiors with the Jewish and Israelitish nation were filthy, since they were in the loves of self and of the world more than other nations; and because the genitals with the loins signify marriage love, and this love is the fundamental of all loves, celestial and spiritual, and thus comprehends them, therefore a warning was given lest the nakedness of those parts with Aaron and his sons should in any manner appear while they were in holy worship, which is the reason why it is said that they should make them linen breeches to cover the flesh of their nakedness, from the loins even to the thighs; and in another place, that they should not go up by steps unto the altar, that their nakedness be not discovered thereon (Exod. xx. 23). That the interiors with the Jewish and

Israelitish nation were filthy, and that they were closed in while they were engaged in worship, may be seen from passages which have been already cited (n. 9320, 9380); also that the genitals with the loins signify marriage love (n. 3021, 4280, 4462, 4575, 5050–5062); and that marriage love is the fundamental of all loves, celestial and spiritual, and consequently that these loves are also meant by marriage love (n. 686, 2734, 3021, 4280, 5054). From this it is now evident what nakedness signifies, especially the nakedness of the parts assigned to generation, when the interiors are filthy. But when the interiors are chaste, 19
then nakedness signifies innocence, because it signifies marriage love, for the reason that true marriage love in its essence is innocence. That true marriage love is of innocence, may be seen above (n. 2736); consequently that nakedness in this sense means innocence (n. 165, 8375); wherefore also the angels of the inmost heaven, who are called celestial angels, appear naked (n. 165, 2306, 2736). Since the Most Ancient Church, which is described in the first chapters of Genesis, and which is meant in the internal sense by the Man or Adam and by his wife, was a celestial church, therefore it is said of them, that they were both naked, and were not ashamed (Gen. ii. 25). But when that church had fallen, which was caused by their eating of the tree of knowledge, by which was signified reasoning concerning Divine things from outward knowledges, then it is said that they knew that they were naked, and that they sewed fig leaves together, and made themselves girdles, and that thus they covered their nakedness; and that the man also said, when Jehovah called unto him, that he was afraid because he was naked; and that Jehovah then made for them coats of skin, and clothed them (Gen. iii. 6–11, 21). By the fig leaves of which they 20
made themselves girdles, and also by the coats of skin, are meant truths and goods of the external man. The reason why their state after the fall is thus described, is, that from

internal men they became external; their internal is signified by the paradise, for the paradise means the intelligence and wisdom of the internal man, and its being closed up is signified by the casting out of the paradise. That a leaf is natural truth which is outward knowledge, may be seen above (n. 885); also that the fig tree is natural good, that is, the good of the external man (see n. 217, 4231, 5113); and that a coat or tunic of skin is the truth and good of the external man (n. 294–296), skin being what is external (n. 3540).

9961. *From the loins even unto the thighs they shall reach.* That this signifies their extension, that is, of the exteriors of marriage love, which are signified by the linen breeches, is evident from the signification of the loins and thighs, as the things which are of marriage love — the loins those which are of its interiors, and the thighs those which are of its exteriors — and thus as the extension of marriage love from interiors to exteriors. That the loins signify the interiors of that love, is because they are above; and that the thighs signify its exteriors, is because they are below; for the things with man which are above signify interior things, and those which are below signify exterior things; therefore in the Word interior things are meant by higher, and exterior by lower things (see n. 3084, 4599, 5146, 8325). With man higher things correspond to celestial and spiritual things which are interior, and lower things to natural things which are exterior; therefore the feet signify natural things (n. 2162, 3147, 3986, 4280, 4938–4952). And since by the thighs is meant the lower part of the loins, which tends toward the feet, therefore the exterior or lower things of marriage love are signified by them (n. 4277, 4280); but that in general the loins signify marriage love, may be seen above (n. 3021, 3294, 4575, 5050–5062). That the loins have this signification is from correspondence — concerning the correspondence of all things of man with heaven, what has been copiously shown in

passages already cited may be seen above (n. 9276, 9280). It is said the extension of marriage love from interiors to exteriors; for in the heavens there is an extension of all things of love and of all things of faith, or what is the same, of all things of good and of all things of truth, for all are conjoined there according to affinities in respect to the truths of faith and the goods of love; there is such an extension in each heaven. This extension reaches also into the heavens which are underneath, since all the heavens make a one; and they extend even to man, so that he likewise may make one with the heavens. This extension is what is meant by the extension from higher or interior to lower or exterior things. Higher or interior things are called celestial and spiritual, while lower or exterior things are called natural or worldly. As to what specially concerns 3
marriage love, the extension of which is here described, it is the fundamental of all loves; for it descends from the marriage of good and truth in the heavens; and because the marriage of good and truth is in the heavens and makes the heavens, therefore true marriage love is heaven itself with man. But the marriage of good and truth in the heavens descends from the conjunction of the Lord with the heavens; for that which proceeds from the Lord and flows into the heavens, is the good of love, and that which is received there by the angels is truth therefrom, and thus it is truth which is from good or in which is good. For this reason the Lord is called in the Word the Bridegroom and Husband, and heaven with the church is called the bride and wife. From this it may be evident how holy 4
marriages are held in heaven, and how profane adulteries; for marriages in themselves are so holy that there is nothing more holy, and even for the reason that they are the seminaries of the human race, and the human race is the seminary of the heavens, for thither come the men who in the world have lived an angelic life; and on the other hand adulteries are so profane that there is nothing more profane,

since they are destructive of heaven and of the church with man. That this is so may be seen from what has been said and shown above concerning marriages and adulteries
5 (n. 2727–2759). From this it may be further evident why by nakednesses are signified the filthy and infernal things spoken of in the preceding paragraph; and why it was so strictly enjoined that Aaron and his sons, while they ministered, should be clothed with breeches, and that otherwise they would die; for it is said, "Thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy; that they bear not iniquity, and die: it shall be a statute of an age unto him and unto his
6 seed after him." It is therefore to be known that by marriage love is meant all celestial and spiritual love, for the reason, as was shown above, that true marriage love is the fundamental of all loves. They therefore who are in this love are also in all other loves of heaven and of the church, for it descends, as already said, from the marriage of good and truth in the heavens, which marriage makes heaven. For this reason also heaven is compared in the Word to marriage, and is likewise called marriage. For this reason also it is plain why a warning was given that the nakedness of Aaron and of his sons when ministering should not appear; for their nakedness signified all loves contrary to heavenly loves, which in general are called the loves of self and of the world when regarded as ends, and are filthy and infernal loves. That this is so man at the present day does not know, for the reason that he is in these loves, and perceives no other enjoyment than that which is derived from them. Consequently when spiritual and celestial loves are spoken of, he hesitates and does not know what they are, and thus not what heaven is; and possibly he will be amazed when there comes to his hearing and thought that

in spiritual and celestial love, separate from the love of self and of the world, there is eternal blessedness which is ineffable.

9962. *And they shall be upon Aaron, and upon his sons.* That this signifies protection from the hells, is evident from the signification of the breeches, of which it is said that they shall be upon Aaron and upon his sons, as the externals of marriage love (see n. 9959); and from the signification of the nakedness which the breeches were to cover, as the interiors of that love, which were filthy and infernal (n. 9960); and because nakednesses have this signification, therefore the breeches which were to be upon Aaron and upon his sons, were for protection from the hells. The case herein is as follows: the Jewish and Israelitish nation were as to their interiors in the loves of self and of the world, and thus in infernal loves, more than other nations, but as to their exteriors they could be in what was holy also more than other nations; wherefore when they were in what is holy, their interiors were closed; for thus holy external things could be communicated through them with the heavens, and thereby conjunction could exist. It would have been altogether different if the internals with them, which as above said were filthy and infernal, had not been closed. It is for this reason that with that nation there was no church, but only the representative of a church; for the church which is a church is in the internal things of faith and of love, but not in external things separate from them. The external things with them were all representative. Now since by breeches are signified the external things of 2
marriage love, and in general the external things of all heavenly loves, and since externals were what covered internals, and internals with them were filthy and infernal, therefore by the breeches being upon Aaron and upon his sons is signified protection from the hells; for so long as they were in a holy external, their internals being covered or closed, so long also they were removed from the hells

and were thereby under protection. That the internals with the Jewish and Israelitish nation were filthy and infernal, and that on this account there was no church with them, but only the representative of a church, may be seen from the passages above cited (n. 9320, 9380); also that while they were in worship, they were only in a holy external (see n. 3479, 4293, 4311, 6304, 8588, 9373, 9380); and that their interiors then were closed (n. 8788, 8806).

9963. *When they go in unto the tent of meeting.* That this signifies in the worship which is representative of all things of heaven and of the church, is evident from the signification of going in unto the tent of meeting, as worship representative of all things of heaven and of the church; for by the tent was represented heaven where the Lord is (see n. 9457, 9481, 9485, 9784); and thus by going into it, when said of Aaron and his sons, is signified the worship of the Lord. All worship at that time also was performed in the tent and at the altar; for in the tent were set the loaves of the bread of Presence, the lamps were lighted, and incense was burned, and at the altar sacrifices were offered; in those things representative worship chiefly consisted. Representative worship is external worship, which represents internal things, which are of love from the Lord to the Lord, and thus which are all things of heaven and of the church; for in heaven and in the church all things have reference to the good of love and to the truth of faith from the Lord to the Lord.

9964. *Or when they come near unto the altar to minister in the holy.* That this signifies in the worship which is representative of the Lord Himself, is evident from this, that the altar was the chief representative of the Lord as to Divine good (see n. 9714); and thus coming near unto the altar and ministering there in the holy, is the worship of the Lord Himself. The worship representative of the Lord consisted chiefly in burnt offerings and sacrifices offered upon the altar (n. 922, 923, 2180, 6905, 8680,

8936); the worship representative of the Lord as to Divine good was at the altar, and the worship representative of Him as to Divine truth in the tent of meeting. Therefore it is said that by going in unto the tent of meeting is signified the worship representative of all things of heaven and of the church (n. 9963), and by coming near unto the altar the worship which is representative of the Lord Himself; for heaven and the church are receptacles of Divine truth proceeding from the Lord. Divine truth proceeding from the Lord is truth proceeding from the good of His love, and it is implanted where that good is also received, consequently where the Lord is received, from Whom is that good.

9965. *That they bear not iniquity, and die.* That this signifies the annihilation of the whole of worship, is evident from the signification of bearing iniquity, when said of the priesthood of Aaron and his sons, as the removal of falsities and evils with those who are in good from the Lord (see above, n. 9937). But when they are said to bear iniquity and to die, then the annihilation of all worship is meant (n. 9928); for representative worship died when nothing of it appeared any longer in the heavens. How this is, may be evident from what was said and shown above (n. 9959–9961). That the men also died when they did not act in accordance with the statutes, is plain from Aaron's sons, Nadab and Abihu, who were devoured by fire from heaven when they burned incense, not from the fire of the altar, but from strange fire (Lev. x. 1, 2). The fire of the altar represented love Divine, and thus love from the Lord, while the strange fire represented love from hell. The annihilation of worship was signified by the burning of incense from this latter fire, which resulted in their death. That fires signify loves, may be seen above (n. 5215, 6832, 7324, 7575, 7852). It is said in many passages in the Word that they would 2
bear iniquity when they should not do according to the

statutes, and by this was signified damnation, because their sins were not removed; not that they were condemned on that account, but that thereby they annihilated the representative worship, and thus represented the damned who remain in their sins. For no one is condemned on account of the omission of external rites, but on account of evils of the heart, and thus on account of the omission of those rites from evil of heart. This is signified by bearing iniquity in the following passages — in Moses: *If a soul shall have sinned, and have done any of the things which Jehovah hath commanded not to be done; though he knew it not, yet shall he be guilty, and shall bear his iniquity* (Lev. v. 17). Bearing iniquity here signifies the retention of evils and thereby damnation, but it is not meant that the person suffered this, because he did not do it from evil of heart, for it is said, though he knew it not.
3 Again: *If in eating any of the flesh of the sacrifice of his peace offerings be eaten on the third day, he that offereth it shall not be accepted; it is an abomination, and the soul which eateth of it shall bear his iniquity . . . and shall be cut off from his people* (Lev. vii. 18, 20; xix. 7, 8). By bearing iniquity here also is meant remaining in his sins, and thus being in damnation; not that he should be so because he ate of his sacrifice on the third day, but because by eating it on the third day was represented that which is abominable, which is amenable to damnation. Thus by bearing iniquity and by being cut off from his people was represented the damnation of those who do the abomination which is signified by that deed. Thus the damnation was not on account of the eating, for the interior evils which were represented condemn, and not the exterior
4 without them. Again: *Every soul that eateth a carcase, which is torn of beasts . . . and washeth not his garments, nor batheth his flesh, shall bear his iniquity* (Lev. xvii. 15, 16). Because eating a carcase and that which is torn represented the appropriation of evil and falsity, therefore he

is said to bear iniquity, also representatively. Again: *If a man who is clean . . . shall have forborne to keep the passover, that soul shall be cut off from his people; because he offered not the oblation of Jehovah in its appointed season, he shall bear his sin* (Num. ix. 13). The passover represented deliverance from damnation by the Lord (see n. 7093, 7867, 7995, 9286–9292); and the paschal supper represented conjunction with the Lord through the good of love (n. 7836, 7997, 8001); and because those things were represented, it was ordained that any one who did not keep the passover should be cut off from the people, and that he should bear his sin. Yet this was not such a grievous sin, but only represented those who in heart deny the Lord, and hence refuse deliverance from sins, and so those who are not willing to be conjoined to Him by love; and thus it represented their damnation. Again: *The sons* 5 *of Israel shall not come nigh the tent of meeting, to bear iniquity in dying. The Levites shall do the service of the tent of meeting, and they shall bear their iniquity* (Num. xviii. 22, 23). The reason why the people bore iniquity in dying, if they came nigh the tent of meeting to do the service therein, was that they annihilated thereby the representative worship enjoined upon the ministry of the priests; the ministry of the priests, or the priesthood, represented the whole work of the Lord's salvation (n. 9809). Therefore it is said that the Levites, who also were priests, should bear their iniquity, by which was signified expiation, that is, the removal from evils and falsities in the case of those who are in good from the Lord alone (n. 9937). By bearing iniquity is signified real damnation when it is said of those who do evils from an evil heart, as is said of those described in Leviticus and elsewhere (Lev. xx. 17, 19, 20; xxiv. 15, 16: Ezek. xviii. 20; xxiii. 49).

9966. *It shall be a statute of an age unto him and unto his seed after him.* That this signifies the laws of order in the representative church, is evident from the signification

of a statute of an age, as the law of Divine order in the heavens and in the church (see n. 7884, 7995, 8357). It is said in the representative church, because the externals of worship which represented internal things were called statutes (n. 8972), and thus those things which were representatives of the church; and because the internal things which were represented were Divine, and thus eternal, therefore it is said, a statute of an age; for by an age is signified what is eternal.

THE SECOND EARTH SEEN IN THE STARRY HEAVEN.

9967. Afterward I was led by the Lord to an earth in the universe which was at a greater distance from our earth than the first, described at the close of foregoing chapters. That it was further distant was given me to know from the fact that I was two days being led thither as to my spirit. This earth was to the left, but the former was to the right. Remoteness in the other life does not arise from distance of place, but from difference of state, which nevertheless appears there like distance of place — according to what was said above (n. 9440). Wherefore from the space of time occupied in the progression thither, which as already said was two days, I could conclude that the state of the interiors with those of that earth, which is the state of affections and of thoughts therefrom, differed from the state of the interiors with the spirits from our earth to that extent. Since I was conveyed thither as to the spirit by changes of state of the interiors, therefore it was permitted me to note the successive changes themselves before I arrived there. This took place while I was awake.

9968. When I arrived there, the earth itself was not seen, but only the spirits from that earth; for, as has been

several times observed before, the spirits of every earth appear about their own earth, for the reason that they are of a dissimilar genius in consequence of a dissimilar state of life from others; and in the other life diversity of state disjoins, while similarity of state conjoins; and chiefly for the reason that they may be with the inhabitants of their own earth, who are of a similar genius. For apart from spirits a man cannot live, and spirits of a like nature to him are adjoined to every one (see n. 5846–5866, 5976–5993). These spirits appeared at a considerable height above the head, and from thence they saw me coming. It 2
is to be noted that they who are on high can view those who are below, and that the greater their height is, the farther their view extends; and that they can not only view those below but can also speak with them. From their position they observed that I was not from their earth, but from a great distance elsewhere; wherefore they addressed me with a variety of questions, to which it was also given me to make reply. Among other things I told them from what earth I came, and what is its nature. Afterward I told them about the earths in our solar system, and at the same time also about the spirits of the earth or planet Mercury, to whom it is given to journey to many earths for the sake of acquiring knowledges about various things, which knowledges greatly delighted them (n. 6808–6817, 6921–6932, 7069–7079). When they heard this, they said that they also had seen these spirits coming to them.

9969. I was told by angels from our earth that the inhabitants and spirits of that earth have reference in the Greatest Man to keenness of outward vision, and that on this account they appear on high and are also remarkably keen of sight.

9970. Because they have such reference in the Greatest Man, which is heaven, and because they see clearly the things which are below, in conversing with them I com-

pared them to eagles, which fly aloft and gaze around clearly and widely. But at this they were indignant, supposing that I believed them to be like eagles in rapaciousness, and thus that they were evil. But I replied that I did not liken them to eagles in rapaciousness, but in their keenness of sight, adding that they who are like eagles in rapaciousness are evil, but that they who are like them only in keenness of sight are good.

9971. Being questioned concerning the God Whom they worshipped, they answered that they worshipped a visible and an invisible God; a visible God under a human form, and an invisible God not under any form. And it was found from their speech, and also from the ideas of their thoughts communicated to me, that their visible God was our Lord Himself, and they also called Him the Lord. To these things it was given us to reply that also on our earth a visible and an invisible God is worshipped, and that the invisible God is called the Father, and the visible, the Lord; but that the two are One, as He Himself taught us, saying, that no one at any time hath seen the form of the Father, but that the Father and He are One, and that whosoever seeth Him, seeth the Father, and that the Father is in Him and He in the Father; consequently that both are the Divine in one person. That these are the words of the Lord Himself, may be seen in John (v. 37; x. 30; xiv. 7, 9–11).

9972. Afterward I saw spirits from the same earth in a place beneath the former, with whom also I conversed; but they were idolaters, for they worshipped an idol of stone like a man, but not beautiful. It is to be known that all who come into the other life in the beginning have a worship like their worship in the world, but that by degrees they are removed from it. The reason of this is that all worship remains implanted in the interior life of man, and that it cannot be removed and eradicated therefrom except by degrees. Upon seeing this, it was given

me to tell them that they ought not to worship the dead, but the living. To this they answered that they know that God is living and not a stone, but that they think of the living God when they look upon the stone resembling a man, and that otherwise the ideas of their thought could not be fixed and determined upon the invisible God. It was then given me to tell them that the ideas of thought may be fixed and determined upon the invisible God by fixing and determining them upon the Lord, Who is a visible God; and that thus man, when he is conjoined to the Lord, may be conjoined to the invisible God in thought and affection, and consequently in faith and love; but not otherwise.

9973. A continuation concerning this Second Earth in the starry heaven will be found at the close of the following chapter.

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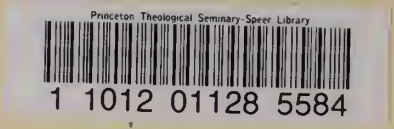
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